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**HISTORY**  
OF THE  
**PROTESTANT CHURCH**  
OF THE  
**UNITED BRETHREN.**

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BY THE REV. JOHN HOLMES,  
AUTHOR OF HISTORICAL SKETCHES OF THE MISSIONS OF THE  
UNITED BRETHREN, &c.

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IN TWO VOLUMES.



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## P R E F A C E.

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THE favorable reception of "Historical Sketches of the Missions of the United Brethren &c." induced several of the Author's friends to propose to him the publication of a History of the Brethren's Church, containing a Narrative of the rise of the *Unitas Fratrum* in Moravia, its renewal in Saxony, and its gradual extension in other Countries, distinct from the history of its Missions among Heathen nations. Several circumstances entitled the proposal to serious consideration. The success, which God was pleased to grant to the undertakings of the Brethren for propagating the Gospel in pagan countries, was beginning to attract the attention of many, who had hitherto had very imperfect knowledge of their Church; but who seemed desirous of receiving more correct information of a community, whose labours for the conversion of Heathens excited general interest. Some Works had indeed, at different times, issued from the press, conveying the information that was required; but, being mostly written in German,

were useless to English readers. The translation of "Crantz's History of the Brethren" had become exceedingly scarce, and moreover it carried the narrative no farther than the year 1769. Other publications, more recently edited, relate almost exclusively to the foreign Missions of the Brethren, without satisfying the inquiries, made concerning their *domestic* history, as a regularly constituted Church.

Though the Author fully admitted the desirableness of such a publication, he did not think of engaging in the work himself. Finding, however, that it was not likely to be taken in hand by any other person; he yielded to the renewed solicitations of his friends. While he could wish, that the work had been undertaken by one better qualified to execute it in a masterly style; the kind manner in which his former work has been received, encourages him to hope, that his present labour will not have been altogether in vain, and that, not only the members of his own community, but those of other denominations, will peruse the present publication with some degree of interest, and indulgently overlook deficiencies.

In his relation of the more remarkable events in the history of the Brethren, he has endeavoured to give a prominent place to such facts and incidents,

as, on the part of God, strikingly display His favor and guardian care over the Church and her institutions, and, on the part of her members, exhibit the spirit of devotedness to Him and zeal in his service, which influenced their conduct, and stimulated their labours. For he is fully persuaded, that if the Brethren's Church shall continue to merit the commendations passed upon her by many, for undissembled zeal in the Lord's cause, every thing, under God, depends on the preservation of a right spirit.

Adhering to the original design of this publication, the undertakings of the Brethren for the diffusion of the Gospel in Heathen countries have, with few exceptions, been noticed only in so far as they influenced the spirit and general proceedings of the Church; a regular narrative of the foreign Missions having been given in the Work before mentioned. As distinct from that Work, the Volumes now laid before the public, contain an account of the principal occurrences in the congregations and settlements of the Brethren in Christian states, and of their endeavours to disseminate the doctrines of pure and undefiled religion in their immediate and more remote neighbourhoods; together with biographical notices of individuals, who have rendered important services to their Church, and occasional allusions to the influence,



which the doctrinal and constitutional principles of their Brotherly Union have had in directing their sentiments and regulating their proceedings.

It is almost superfluous to add, that the relation of these several subjects, has been drawn from the most authentic documents, the Public Records of the Brethren's Church. To enumerate these several works appears the less called for, as the greater number are composed in a foreign language, and have only been partially translated into English. Thus, there is an English version of the first Volume of the "History of the Brethren's Church," written by Crantz; but the continuation of it in two Volumes, which brings down the History to the close of the last century, has not been translated. The same is the case with regard to "Risler's Select Narratives." Besides much valuable information, especially as it relates to the spirit of the Church and the character of her more influential members, has been derived from the "Lives of Count Zinzendorf and Bishop Spangenberg," and other German publications. Where printed documents were wanting, as was the case in that part of the history, which narrates the distresses experienced during the late war, and other occurrences at that period, the Author has made use of well authenticated manuscript Reports, preserved

in the archives of the congregations, and of information, kindly communicated to him by persons, on whose knowledge, judgment and veracity, he could place the fullest reliance.

An apology is due to the readers of this History for the length of time, which has intervened between the publication of the first and of the second Volume. Without detailing the reasons of this delay, it is sufficient to mention, that it was occasioned by circumstances, which the Author could not control. He regrets that, owing to the haste, with which the first volume went through the press, previously to his journey to the Continent, errors, affecting the history, remained uncorrected while revising the sheets, as they came from the printer. They are noticed among the errata at the end of the second volume.

*Fulneck, near Leeds,  
March 23, 1830.*



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## CHAP. III.

FROM THE DECEASE OF COUNT ZINZENDORF IN 1760, TO THE GENERAL  
SYNOD IN 1775.

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### SECTION I.

*Measures adopted for continuing the Labours of the Brethren's Church after the  
decease of COUNT ZINZENDORF—Synods of 1764 and 1769, and their  
Results—Establishment of a Sinking Fund—Visitations by members of the Elders'  
Conference of the Unity, &c.*

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**H**OWEVER painful the loss their Church had sustained by the decease of count Zinzendorf, the Brethren were convinced, that it was not irreparable. God had given them too many proofs of his favor and protection, to leave a doubt on their minds, that he graciously countenanced their endeavours for the advancement of his glory. In full reliance therefore on his grace and power, they determined to prosecute their labours with undiminished zeal, humbly trusting that, as it was His work, He would know where to find, and how to prepare, fit instruments to continue it, when those, who for a while had borne the heat and burden of the day, were called to rest.

In this confident expectation the Bishops and other labourers of the Church, who, either resided at Herrnhut, or had come thither to attend the funeral of count Zinzendorf, met together for consultation. After mature deliberation on the state of the

Brethren's Church, they came to a unanimous Resolution to make no alteration in the manner of directing its affairs, till a general Synod could be convened, which, on account of the war, which then agitated many countries in Europe, was still impracticable. The administration was in the mean time vested in a Provisional Conference, which should have the chief superintendence and direction.

Peace being restored, a general Synod met in the year 1764 at Marienborn, and was attended by eleven bishops, forty-six presbyters, deacons and lay-elders, and thirty-seven deputies from different congregations. It was solemnly opened on the first of July, and continued its deliberations by several adjournments, in forty-four sessions, till the 29th of August.

Ten years having elapsed since the last general Synod, the present assembly found much to do. The sphere of the Brethren's labours had been considerably enlarged, many undertakings for the spread of the Gospel, especially in heathen countries, to which they had been invited, had been deferred, partly on account of the war, and partly because their means were inadequate to meet the necessary expense. The controversy in which they had been involved, the distress experienced during the war, by some of the Settlements, the state of their schools and various other concerns demanded the most faithful attention and counsel of the Synod. Notwithstanding the diversity of character, which always exists in such an assembly, and the consequent difference of opinion on various subjects, Christian kindness still bore the sway, and the bond of brotherly love and union remained unbroken. This under God is to be ascribed to their perfect agreement in doctrine on every essential article of the Christian faith, and to the spirit which animated them all, not to seek their own advancement, but the promotion of the cause of God by adopting such measures as appeared best calculated to further the work, in which they were engaged. At the close of their consultations one sentiment pervaded the whole assembly, that of fervent gratitude to the great Head of his universal Church for having verified also to them his gracious promise, cheering his servants by his presence, and in many

difficult deliberations counselling them according to his own word and will.

Besides several resolutions, adopted with a view to the successful continuance of the Brethren's labours among Christians and heathen, the Synod chose and appointed a Board of general superintendence, called the Directory, to continue in office till the next Synod. The circumstances of their Church requiring an early convention of this kind, another Synod assembled again in 1769 at Marienborn, and continued its consultations from the 1st of July till the 17th of September.

This assembly was distinguished from the former, by a greater number of members, amounting in all to one hundred and twenty-nine persons, among whom were deputies, not only from the European, but also from the American congregations. Several regulations, which had been provisionally adopted by the former Synod, were now confirmed, and others rescinded or modified, according as a change of circumstances seemed to require. Some alterations were made in the Directory, the name being likewise changed for that of the Elder's Conference of the Unity, which has ever since been given to the Board, to which the general superintendence of the Brethren's Church is committed.

A few extracts from the Journals of these two Synods are here added, for the purpose of showing, that the same spirit still animated the Brethren, which had inspired their ancestors.

"We reminded each other, in the first place, of the holy and blessed foundation, on which we had been built and united together by the Holy Ghost, to wit, the great mystery of godliness, that God, manifested in the flesh, hath borne our sins, and by his blood obtained eternal redemption for us, to the end that we should be his own, and in his kingdom live under Him, and serve Him in righteousness, innocence and happiness.

"We solemnly vowed and bound ourselves anew to abide in this doctrine, as it is plainly revealed in the Holy Scriptures of the old and new Testaments, and in which many thousand wretched sinners have found deliverance and preservation; and that neither height nor depth, things present nor things to come, should ever separate us from it.

"The more pelagianism, or the erroneous opinion, that man can help himself by his natural powers, prevails in our day; the more reason have we firmly to maintain the doctrine of the total depravity of human nature.

"As every thing, which belongs to a holy life and conversation, is a fruit of the atonement of Jesus, and cannot be separated from the preaching of the Gospel; we will never omit, when we make known to men the counsel of God concerning their salvation, to insist on the fruits of faith and the morality taught by Jesus and his Apostles.

"It belongs to the calling of a Church of Christ, to preach the Gospel, not only in Christendom but to all mankind, for the purpose of leading men to their Saviour.

"A Church of Christ, on the one hand, must secure to all her members the full enjoyment of liberty of conscience, and on the other watch with equal care, that her members honor and love the Government, under whose protection they live, and conduct themselves as loyal and obedient subjects.

"It is, moreover, characteristic of a Church of Christ, to use all her influence in promoting the fulfilment of our Saviour's prayer, that they all may be *one*; and therefore to endeavour, to preserve love and unity among all the children of God on earth, to avoid all religious dissensions, and to love all who love the Lord Jesus.

"A Church of Christ is sometimes honored by her Lord to suffer reproach for his name's sake."

The sentiments expressed in these extracts, were not confined to the members of the Synod. Of whatever deviations from the simplicity of the Gospel some congregations and individuals had been guilty, the rising evil had been timely checked, and a suitable remedy applied to the disease, before it had infected the whole body. It soon became evident, that the faith of the Brethren's Church rested on a sure foundation, which enabled her members to repent and do their first works. If any individuals were still left within her pale, by whom the doctrine of Christ's atonement was treated with indifference, or deemed insufficient for all the purposes of a holy life, such persons had ample means afforded them, by the communication of

the Synodal Resolutions, to examine the ground of their hope, seek pardon of the Lord, and the renewal of their hearts in righteousness by the Holy Ghost.

According to the testimony of Crantz,\* who was an eye witness of what he relates; the beneficial effects to which we alluded, were generally perceived in all the congregations. On this subject he remarks :

“ The communication of the Journal and Resolutions of the Synod (of 1764) was accompanied with indisputable proofs of the Divine blessing. The testimony borne to the manifest tokens of the Lord’s gracious presence at the deliberations of the Synod awakened the liveliest joy ; and the candid confessions, made by the servants of the Church, of their own errors and mistakes, excited the tenderest sympathy. Many were thereby led seriously to reflect on their own conduct, to acknowledge their deviations, and implore grace from the Lord to return to their first love and simplicity, and approve themselves faithful followers of Jesus.

“ God likewise afforded his servants grace, in their discourses to the congregations, to insist with becoming earnestness, as well as Christian meekness, on the necessity of the forgiveness of sins and the sanctification of soul and body by the blood of Christ, and on a conversation and deportment conformable to His mind. It may be confidently asserted that, by the powerful aid of the Spirit of God, their testimony served to ground the congregations more firmly in the doctrine of Jesus, to heal and strengthen the weak and the sick, to bring back the lost, and reclaim those who had been seduced.

“ Another pleasing result of this Synod was, that the different congregations and their members came to a mutual and solemn agreement, to consider each other, notwithstanding their diversity in temporals, as a *Unity of Brethren*, a family of God on earth, and members of *one* body ; cordially to share in the prosperity and difficulties, the joys and the sorrows, of each other, and, according to the ability that God giveth, to assist each other in love.

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\* Brethren’s Hist. p. 559—560

“ At the same time, the missionary spirit was revived in the congregations ; and letters were received from many Brethren, declaring their readiness to serve the cause of our Saviour, especially among the Heathen.”

The financial state of the Brethren's Church engaged much of the attention of both these Synods, and put their faith and hope to a very severe trial. It is true indeed, that the noble and generous assistance afforded by count Zinzendorf\* had prevented the threatening insolvency of the Unity. Yet the Brethren considered it neither fair nor just, that he, or his family, should be the sufferers in a cause which he had undertaken, not for his personal advantage, but for the general good. The Synod of 1764, therefore, in its capacity as the representative council of the Church, passed a unanimous resolution, that the debt should be considered the debt of the Church, and that all the congregations should be called on to take a share in liquidating it. This Resolution was confirmed by the Synod of 1769, which after close investigation found, that owing to several causes, especially to losses sustained during the seven years' war, the uncovered debt had been considerably increased, and amounted to the alarming sum of one hundred and fifty thousand pounds. This indeed seemed a burden far too heavy to be borne by so small and comparatively poor a community as the Brethren's Church. The members of the Synod, however did not suffer their courage to sink. For whatever errors and indiscretions had in some instances been committed ; their consciences bore them witness, that they had not aimed at personal aggrandizement, but at the promotion of the Redeemer's kingdom on earth. This consideration animated their faith and trust in God ; and they were moreover cheered by the hope, that their constituents would cherish similar feelings and, as members of one body, make the cause their own.

In this hope they were not disappointed. For though the intelligence of this debt cast a temporary gloom over some congregations and individuals, and here and there gave occasion to evil surmisings and uncharitable judgments ; yet the general

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\* See Vol. I. p. 412.

effect was such as the Synod had anticipated. By proper explanation misunderstandings were cleared up, and a spirit of liberality was diffused through the whole Unity.

In this labour of love the congregations in America took the lead, by opening a Subscription for the specific object of gradually liquidating the Debt. Their example was soon followed by the European congregations.

At Herrnhut the subject was taken up with the most disinterested and exemplary zeal by twenty unmarried sisters, who addressed a letter to the congregation, which not only did great credit to themselves, but was the means of imparting a spirit of liberality to the other members of the Church. The letter is dated the 2nd of September and contains the following interesting sentences :

" We feel ourselves in duty bound to consider the debt *our own*, and to do whatever lies in our power to bear and support the burden, so long as it remains a debt of the *Unity*, and is not divided among the individual congregations. We are persuaded it is of very great importance in the eyes of our most gracious Lord, that a perfect agreement in this respect may be effected among all the members of our union ; that our common distress may be the means of awakening brotherly love, and the true spirit of a Church of Christ, and of rekindling in all our hearts the first love, so that by his Spirit it may be fanned into a flame. Then will the burden, which now is heavy, because *all* do not help to bear it with their whole hearts and strength, become an *easy* burden. It is a wonder of God's mercy, that by our contributions the ruin of the Unity has hitherto been averted. But how difficult must be the labour of those, who manage the financial concerns of the Church, and how unpleasant the influence it must have on the congregations, to be several times in a year called on for additional contributions. The agitation, excited by being constantly reminded of our external distress, has had the effect of obscuring in many souls their lot of grace, of depressing the spirit of the Church, and diminishing our enjoyment in the atonement of Jesus.

" Do not these considerations offer sufficient inducements to



venture every thing in order to provide some remedy for relieving the congregations of the Lord from this distress? May God give grace, that the whole Unity of the Brethren may as *one* man form a unanimous resolution to unite all their strength, and by *one* effort pay off a considerable part of the capital, that the interest may be so far lessened, as to be covered by the yearly contributions.

“After maturely weighing how we might be able, in proportion to our slender means, to contribute some thing considerable towards lessening the debt of the Unity, i. e. *our own debt*, we agreed cheerfully to sacrifice and dispose of all unnecessary articles, such as gold and silver plate, watches, snuff-boxes, rings, trinkets, and jewellery of every kind for the purpose of establishing a *Sinking Fund*, on condition, that not only the congregation at Herrnhut, but all the members of the Church every where, rich and poor, old and young, assent to this proposal. This agreement, however, is not binding on those individuals, who can contribute in other ways.

“Therefore, dearest brethren and sisters, let us not delay, but united in love as one man, let us take the work in hand with courage and faith, either in the manner now proposed, or in any other, which may be deemed more eligible, and let us not be the last to show love and faithfulness to our Lord and his cause.”

The effect produced by this letter exceeded all expectation. The inhabitants of Herrnhut emulated with one another, who should be foremost in bringing his gifts of gold, of money, of silver plate, trinkets and other superfluities, so that in less than a year, the contributions amounted to three thousand and five hundred pounds, of which sum the single sisters had supplied upwards of thirteen hundred. The impulse being communicated to other congregations, the *Sinking Fund*, had in September 1775, gained a capital of twenty-five thousand pounds.

Besides this the inhabitants of Herrnhut and other Settlements agreed to raise a certain sum by annual subscriptions, each contributing according to his ability and willingness, till the whole debt should be paid off. A *Sinking Fund* was thus

used for the gradual liquidation of the Debt, and the regular payment of the yearly interest on all capitals borrowed.

The blessing of God rested in so striking a manner on the liberality and industry of the congregations, that the Committee entrusted with the management of the Sinking Fund, could report to the Synod of 1775, that the Debt had been diminished by forty-four thousand pounds; notwithstanding great exertions had been required for several new undertakings.

Two years after the Synod of 1769, the Elders' Conference of the Unity fixed their residence at Barby; and agreeably to the authority vested in them by the Synod, deputed one or more of their number to hold visitations in the congregations in Europe and America and in some of the Missions. These visits were productive of much good. They served to ground the congregations more firmly in the pure doctrines of the Gospel, to remove misunderstandings, to strengthen the bonds of brotherly love, and carry into effect those constitutional principles of the Brethrens' Church, which form all her establishments and members into *one body* in Christ Jesus. On these visits the Deputies had likewise the pleasure of observing, that the spirit of hostility against the Brethren, which had manifested itself here and there, was giving way to kinder feelings. Their doctrine and labours began to be better understood; and their deliverance from doctrinal error and financial distress convinced many, even some of their most decided opponents, that their cause was truly the cause of God. Proofs of this will be seen in the sequel of this history.

Ere we close this section we must record the death of Leonhard Dober, "who entered into the joy of his Lord" in the year 1766. He was indeed a faithful follower and devoted servant of Christ, a most useful instrument in laying the foundation and raising the superstructure of the renewed Church of the Brethren, and the father of her Missions among the Heathen.

He was born at Munchroth in Suabia on the 7th of May 1706; and received his education from a pious father, a potter by trade; both Leonhard and his brother Martin \* following

\* Vol. I. p. 225.

the same business. In 1780 he became a resident at Herrnhut. On a visit to that settlement when about sixteen years of age, "he was" (to use his own words) "so powerfully apprehended by the grace of God in Christ Jesus, as to be divinely convinced, that faith in Jesus as suffering and dying for our sins is the only safe ground, on which sinful man may rest: his hope of salvation."

The occasion of his devoting himself to the Missionary service has been mentioned before.\* The spirit in which he engaged in it would have entitled him to unqualified praise even if he had failed in the attempt. But, though his labours in St. Thomas were of short duration, he laid the foundation of a work, which to this day gives evidence, that it was wrought in God. Dober had declared, that he would be content, if but *one* soul were gained for our Saviour; yet when he returned to Europe, after a residence of not quite two years in the island, there were four Negros, on whom the gospel had proved its divine and saving power. The seed of the word, which he scattered with fervent prayers and tears, fell in many instances into good ground, where in the sequel it sprang up and produced a rich harvest. Nor is the value of his labours to be estimated so much by the number of converts, as by the strength of his resolution, his zeal, his faithfulness and fortitude, which never failed him even under the hardest trials. Had Dober not paved the way, his successors would have had greater difficulties to cope with in their attempts to instruct the slaves in the Danish West Indies.

His early return to Europe was occasioned by his being elected General Elder.† This office he held about eight years, till he found the weight of it insupportable, and tendered his resignation, which his Brethren accepted from a persuasion, that the continuance of the office was inexpedient. While he held this office, he undertook several journeys, and among other countries visited Holland, and for some time fixed his residence at Amsterdam in the street called *Juden Hock* (Jews Lane,) in the hope, that by frequent familiar intercourse with

\* Vol. I. p. 216.

† Vol. I. p. 282&c.

to Jews, his conversation might to some of them be made the savor of life unto life. He did indeed see no abiding fruit of his labours, yet they admired and respected his disinterestedness. Rather than assert his right of living by the Gospel, he was content with very mean accommodations and, by rigid economy in all domestic expenses, was enabled to support himself and his wife by the labour of his hands.

Though he resigned the office of General Elder, he did not retire into privacy, but gladly employed his time and talents in any service, which his Brethren might assign to him. At the Synod held at Marienborn in 1747 he was consecrated a Bishop of the Brethren's Church, and soon after went to Livonia. It was a time of difficulty and danger; of which Dober had his full share; but he also experienced, that the Lord is able to deliver his servants, that trust in him, from all the machinations of their enemies.

After the decease of count Zinzendorf he was elected a member of the Board of general superintendence and confirmed in this office by the Synod of 1764. Herrnhut was now his chief place of residence, from which he occasionally visited other Settlements of the Brethren in Germany. His last journey was to Silesia from which he returned on the 29th of January 1766. A few weeks after he was afflicted with fever and acute rheumatic pains, which he bore with exemplary patience, waiting for his final release from all sufferings. His friends expressing a strong wish, that his life might be prolonged for the good of the Church, he said in reply: "He who gave himself for the Church, will care for it. His thoughts are not your thoughts; and things will take a very different turn from what you expect. My time here is expired; I have finished my day's work, and now I am ready to go to my Lord when he shall call." This favor was granted him on the 1st of April, his pilgrimage on earth having lasted sixty years. The following sketch of his character is from the pen of a cotemporary.\* Having related the institution of the office of General

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\* Baron von Schrautenbach, a man deservedly respected for his piety and literary talents and whose testimony is the more worthy of credit, because he was

Elder in the Brethren's Church, and described its many arduous duties, he thus proceeds :

" This office was held by John Leonhard Dober and he was a *man*—a venerable man and a distinguished and original character ; a servant wholly devoted to his Master. He was a man of such decision, that his meaning could never be misunderstood. Correct in his doctrinal opinions, he from the very beginning grounded his faith on those essential truths of religion, which have gradually become better understood by the Brethren, and are laid as the foundation of their ministry.

" His physiognomy, manners and general deportment indicated a strong intellect and sound judgment. He was a man of great activity, but of few words, who never sought, (because he never needed it) to conceal want of sense in verbosity of language. Truth appeared in all he did ; there was nothing affected, nothing borrowed. Gravity predominated in his disposition ; yet in his intercourse with others, he was kind and affable.

" Having begun the Mission in St. Thomas under peculiar difficulties, he gave it a character, which it has retained, and which has distinguished it from all other Missions. During his abode in this island he was chosen General Elder. As such he obtained a very large share of general respect. Grave in his deportment, his admonitions and reproofs were administered with great seriousness ; and he was inexorable against those, who had wantonly injured the cause of the Brethren, and whose professed repentance was a mere pretext in order to be restored to the Church ; but full of compassion and tenderness for those, who acted uprightly in acknowledging their transgressions. Such found a true friend in him, who always pleaded their cause, without any solicitations on their part. Though ready to forgive *personal* injuries ; yet he insisted on due respect being shown to his *office*. But no sooner had he resigned the same, than he laid aside every appearance of

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not a member of the Brethren's Church, yet had many opportunities for observing its movements and becoming acquainted with its leading men. The sketch inserted in the text is copied from a M. S. with which the compiler of this History has been favoured, and for the authenticity of which he can vouch.

superiority and completely returned to the level of the least among his fellow labourers.

"He resolutely opposed all extravagance both in doctrine and in practice, and was more liberal in his sentiments and notions, than appeared at first acquaintance with him. His delivery as a public speaker was rather disagreeable; but his discourses were rich in ideas, and possessed much intrinsic merit; for besides his knowledge of the Bible, he was well versed in Church History.

"He has been accused of expecting rather more from others, than was at all times reasonable. If the accusation is just it only proves him to have been a *man*. Never idle himself, incessant in his labours, and preferring his official duties to every thing else, he sometimes bore too hard upon those, who had to draw with him in the same yoke. Yet so general was the esteem, which his talents, his private and public virtues, and his piety had gained for him, that when he resigned the office of General Elder, all were agreed, that no other Brother could be found, qualified to discharge its duties with the fidelity and success of Dober."

## SECTION II.

*Dangerous situation of some of the Settlements during the war—especially in the PRUSSIAN dominions—Burning and plundering of NEUSALZ—Flight of the congregation, &c.*

THE war, which broke out in Germany in 1756 and continued for seven years, exposed the Brethren's Settlements on the Continent to many dangers and distresses, the extent of which could not be fully ascertained till after the restoration of peace in 1763. For this reason an account of these disasters has been deferred till now, that the reader may at one view contemplate both the danger and the deliverance, experienced by them during this period of public calamity.

Little favor could be expected from either of the belligerent powers; for the many calumnies, which at that time were circulated against the Brethren, had so enflamed the minds, not

only of the private soldiers but of the officers and even of persons high in command, that the worst was to be apprehended. But God so overruled things, that the very cause of fear proved the means of protection. The slanderous reports propagated, whether believed or not, excited curiosity, and brought many visiters to those Settlements, which lay near the constantly shifting scene of the war. When these visiters, whether officers or privates, saw and heard the very reverse of what had been reported, their prejudices were removed, and they shewed themselves disposed, as far as possible, to protect the Settlements. The number of visiters was sometimes so great, that it was hardly possible to attend to them; which made a General once say, when visiting Herrnhut; "Do not grudge the trouble you take; every visiter becomes your advocate in all the world." Another officer remarked: "Here we behold the wonderful works of God; we see a people, who from the heart believe in God! We poor creatures profess faith with our lips, but our hearts are empty."

Whenever an army, whether friendly or hostile, was encamped near one of the Settlements, both officers and privates diligently attended divine worship; and the seed of God's Word in more instances than one, fell on good ground. This produced such a change of opinion respecting the Brethren, that they enjoyed the general favor of the armies and their commanders; and, with very few exceptions, both friends and foes strove to render the burdens of war as easy as they could, and readily granted every protection in their power. In short, the despised and calumniated Moravians became such favorites that, whoever could produce a passport from Herrnhut, met with no molestation, when his way led him through camps, military posts or fortifications.

The Settlements suffered comparatively little from the general stagnation of trade, which the war occasioned. It was soon discovered, that their work was superior to that of other towns, and that in all their dealings, they were strictly honest and true to their engagements. This, without their seeking it, procured for them large orders from the armies, and punctual payment; and being provided with proper passports, their

12 peds were allowed to pass and repass, even when general com-  
 11 munication was interrupted. Owing to this the scarcity of pro-  
 10 visions was felt less oppressively in their Settlements than in  
 9 the surrounding country.

8 Notwithstanding the frequent visits of persons of high and  
 7 low rank, and the occasional marching of single detachments,  
 6 or whole armies through some of the Settlements, the congrega-  
 5 tions remained undisturbed in their religious worship.  
 4 Even the quartering of troops, though it could not be entirely  
 3 avoided, was rendered comparatively easy by the modest be-  
 2 haviour of the soldiers. And many heavy requisitions, both  
 1 in money and victuals, were either considerably mitigated or  
 altogether relinquished. Even retreating armies passed through  
 the Settlements without committing any excesses. The cheer-  
 ful and unaffected behaviour of the children in the schools,  
 evidencing the simplicity of their minds, gained on the affec-  
 tion of the officers, to such a degree, that they often declared  
 they would do any thing for the sake of those dear children.

The Brethren on their part, while they sought to deport  
 themselves as loyal subjects to their respective sovereigns, did  
 not forget the divine precept: "If thine enemy hunger, feed  
 him; if he is thirsty give him drink." On one occasion several  
 thousand men of the retreating Austrian army passed through  
 Herrnhut, and being in total want of bread, with great modesty  
 asked for as much bread as could be spared. The inhabitants  
 immediately gave them all the bread they had left, the very  
 children in the schools parted with their breakfast, and the  
 bakers heating their ovens afresh, supplied their hungry guests  
 as fast as the dough could be kneaded and baked. This deed  
 of charity received a recompence even in this life, of which the  
 Brethren in different places had many pleasing proofs during  
 the continuance of the contest.

To the account of general mercies, experienced by the  
 Brethren during this season of public calamity may be added,  
 that none of them suffered any bodily injury. Though a very  
 hot press for recruits took place no Brother was forcibly en-  
 listed, not even such as were travelling through the armies.  
 Several Brethren, employed as messengers and guides, were



more than once surrounded by skirmishing parties, yet they always escaped without receiving any material hurt. A company of Sisters, on their flight from one Settlement to another, fell in with a strong body of troops on the point of attacking the enemy; but were protected and treated with civility by the officers, who shewed their conductor a bye path, by which they gained time to make their escape.

To give a detailed account of the distresses, endured by individual members of the Church, would be altogether impossible. We must confine our relation to those sufferings and deliverances, which the Brethren experienced in those places where they dwelt together as a separate civil, as well as religious, community. Though all the Settlements suffered more or less, those in the Prussian dominions were particularly exposed to the dangers of the war.

The colony of Bohemian Brethren at Rixdorf was greatly exposed in October 1760, while the Russian army, under General Tottleben, was encamped before Berlin. The sisters and children fled for safety into the city, and lodged in the houses, belonging to the Brethren, in William street. The Brethren who remained in the Settlement endured many hardships; they were plundered, their houses in constant danger of being set on fire, especially as there was great want of water; and some individuals were maltreated, yet none lost their lives.

The fear of sharing a similar fate induced the Brethren in Gnadenberg to send the sisters and children to Niesky and Herrnhut, where they remained for three months. Gnadenberg, however, did not suffer materially, as both the Russian and Austrian generals sent, unsolicited, safeguards into that Settlement. During a battle, fought on the adjacent heights, the bombs went straight over the place; and no damage was sustained, either during the engagement, or the retreat of the vanquished.

For five successive days, Gnadenfrey was kept in continual terror, being encompassed by the two main armies, who placed their batteries in a line directly pointing towards the Settlement. Quite unexpectedly the armies received orders to break up, and the whole ended in a skirmish behind the houses.

The congregation at Neusalz were the greatest sufferers, being plundered and the Settlement totally destroyed. A more detailed account of these disastrous events is here given, as it cannot fail to awaken the warmest gratitude to God for his almost miraculous help, and the tenderest sympathy with the sufferers.

Three years had quietly passed over before the neighbourhood of Neusalz was seriously incommoded by the war; and it was not till the summer of 1759, that this district of Silesia began to share in the common calamity. In July the allied forces of Austria and Russia occupied the lands near Naumburg on the Bober, and gradually advanced nearer to Neusalz. On the 21st of September the troubles commenced. An exorbitant contribution was levied on the town, and some excesses were committed by the soldiers. On Sunday, the 23rd, the danger increased: yet the congregation assembled as usual for divine worship, and were not disturbed. But as the alarm and danger became hourly greater, the single Sisters left their house, which stood in an exposed situation, and at nine o'clock at night took refuge in the chapel and the adjoining dwellings of the minister, and in the school. Contrary to expectation the night passed over quietly. Large fires were observed on the adjacent heights, where part of the Austrian army lay encamped.

Early in the morning the Russian hospital moved through the town\* under a strong escort of Cossacks; followed by an immense multitude of waggons, of cavalry and infantry, which, like a furious torrent, destroyed every thing in its way. In the evening a long train of ammunition and baggage-waggons arrived, and formed a close circumvallation round the Settlement. Large fires were kindled, and depredations committed in gardens, stables and out-houses. This served as a signal for general pillage. A scene of horror and confusion ensued, and continued the whole night. Every house was forcibly entered, robbed of its furniture, the windows and doors broken, and what the marauders could not carry away, was wantonly

\* The Brethren's Settlement at Neusalz is built at one end of the town of that name.

destroyed. The very clothes on their backs were taken from the inhabitants, who were glad to save their persons and lives. To enumerate the hair-breadth escapes of individuals would be almost impossible. The following instance, however, is too striking to be omitted.

During this dreadful night, a Russian officer made his way into the house of the Warden of the congregation, Brother Gammern, and entered the room where his wife was sitting with her little infant, only eight weeks old. The officer was accompanied by two servants, carrying an axe and a rope. With fear and trembling Mrs. Gammern, while lifting up her heart to God, took hold of the officer's hand and, bedewing it with her tears, intreated him for God's sake to spare her child; her husband interpreting her words in Polish. The officer bending down and looking at the infant, it smiled. At this he turned pale, and brandishing his sabre struck at his servants. Hereupon he ran down stairs, and entered a room where some Brethren were sitting, who understood Russian. Seating himself at a table, he burst into loud weeping, and addressing his people, with an oath exclaimed, "I meditated a great deed, but a little child has broken my heart."

The morning of the 25th dawned, but brought no repose for the sufferers; for the plundering still continued, and the rising sun disclosed a scene of devastation, exceeding in horror what imagination had pictured during the night. At the beginning of these outrages the Brethren had been deceived by the fair promises of a Livonian Lieutenant Colonel and others. But the guards, sent for their protection, were either overpowered or joined the marauders; and there was but too much reason to believe, that the object of one and all was booty, of which the good and large houses of the Settlement promised a rich supply. To rely any longer on human aid and protection would have been preposterous. The spoiling of their goods, however, was not the worst they had to fear. Two or three occurrences during the night had given them reason to dread a violation of their persons, to which the females were particularly exposed, and the burning of the place. By this time most of the inhabitants had taken shelter in the chapel premises;

though in reality no greater safety was to be found there than elsewhere, except what might arise from numbers. But, what could a defenceless multitude do against an armed force and a brutal soldiery. Flight, instant flight, appeared now the only thing to be thought of; but how to effect it was a difficult question.

To form a correct idea of the critical situation of the congregation at Neusalz, the reader must recollect, that the Settlement was surrounded by a large waggon train, and the streets and houses filled with the rudest soldiers, chiefly Russians and Cossacks, intent on mischief and murder. This appeared to render the egress of nearly three hundred persons impossible. In this perplexing dilemma, whether to stay and await the consequence, or attempt an escape, the congregation looked up to their Elders for comfort and advice; for with every hour it became more evident, that some decisive step must be taken. The Elders, though they felt the want of advice themselves, were yet unwilling entirely to disappoint the confidence reposed in them. They therefore called together as many of the congregation as could come into the chapel, in order to consult what was best to be done in this critical moment. Having in fervent prayer implored the aid and direction of the Lord, they weighed all the reasons for and against remaining in the place, or betaking themselves to instant flight. But to human prudence the one appeared as hazardous as the other. Yet, amidst all their fears and perplexity, they had not lost their confidence in the love and power of the Lord to help them. With full resignation to His will they finally resolved, to leave the decision to the lot. Having written two lots, the one indicating, that *the congregation should remain in the place and patiently suffer whatever might betide*; and the other, *that they should quit the Settlement and seek safety elsewhere*; they fervently supplicated the Lord to direct them, and on drawing the lot, the latter was received, which decided for their immediate flight. All minds were now set at rest, being fully assured, that, however hopeless the attempt might seem to men, God could grant success and that it was at all events their duty to obey Him, and make the attempt.

Scarce had this transaction been ended, when a brother entered the chapel-house, and cried "fire!" No time was to be lost, in a few minutes the greater part of the congregation, amounting to two hundred and sixty persons, were collected before the chapel, which by this time had been more closely surrounded by the waggon train of the enemy, who, suspecting the intention of the Brethren, endeavoured to dissuade them from flight, as utterly impracticable, and offered to protect them, remarking that "as Christians they ought patiently to bear their sufferings." Brother Gammern replied: "This we have done hitherto, but now our sufferings in this place have terminated. We are Christians and you shall know that you have been the tormentors of an innocent people. We require no human aid; He, who hath redeemed us from the power of sin by his blood, will deliver us from the powers of darkness that now surround us."

Brother Gammern with his wife and child led the way, passing through a house, which was already in flames, and escaped through the midst of troops galloping about them. The rest of the congregation, not able to follow them, took the road behind the widows' house, towards a bridge. At this critical moment, one of the carriages, belonging to the waggon train, lost a wheel. This stopped the rest of the carriages, and made an opening, through which the whole company escaped, and, without any accident, reached the open field about twelve at noon.

Just before the congregation commenced their march, two or three circumstances fully convinced them of the wicked design of the enemy. Three signal guns were fired, and a cannon placed before the chapel. A fellow was overheard saying: "The rascals are gone four minutes too soon." Another was observed carrying pitch and other combustibles, disposing them here and there in stables and out-buildings, and throwing them into the houses.

To return to the fugitives;—they were indeed in the most pitiable plight. Driven from house and home, half naked, enfeebled through terror, destitute of every temporal comfort; if they looked behind them, they beheld their beautiful Settle-

ment in ruins, and thick columns of smoke rising from the temple, where the voice of prayer and praise had often ascended to the throne of Almighty grace; looking towards the country before them, they saw it occupied by enemies thirsting for their blood. Amidst all this outward distress they had peace within. "Our sufferings," says one who was present, "our cares, our sorrows had ceased; we were as happy as children, and our souls were filled with praise and thanksgiving to our Father in heaven for this great and wonderful deliverance. We felt no anxiety, how we should get along with our sick, (some of whom had been confined for weeks,) with our infants and their mothers, with the aged and infirm; nor did we anxiously enquire, what shall we eat, and what shall we drink? The strong supported the weak; and we all believed, that, after experiencing such wonderful deliverance, we might confidently expect the divine help in our future trials."

Their difficulties and dangers were not yet ended. The country through which they passed, swarmed with freebooters, chiefly Cossacks, who more than once robbed them, and threatened to drive them back.\* A troop of lancers galloped up to the Sisters, who in their terror threw their upper garments from them. The scuffle which ensued for the booty gave the fugitives time to escape. From the Rev. Mr. Sternberg, who had left home without shoes and coat, they took two waistcoats; but were at length prevailed on to throw one back again.

Having walked the distance of six or seven miles, they reached the village of Heinzendorf. Here they had time to breathe, and make a short halt. They now began to feel the cravings of hunger. One loaf and a little butter were all they had. This, with the addition of a few loaves, procured from some Austrian hussars, sufficed to give a morsel to each of the children, to the sick and infirm. At six o'clock in the evening they arrived at Freystadt, about twelve miles from Neusalz. The inhabitants thronged to see them, and expressed their sympathy in every possible way, supplying them with food and

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\* By this time, not only the Brethren's settlement, but two thirds of the town of Neusalz, had become a prey to the flames,

drink. The magistrates provided them with lodgings for the night in some public buildings.\*

Hitherto they had not been able to determine, whither to direct their steps; but now they resolved to go to the Settlement of Gnadenberg.† By this time several Brethren, who had lingered behind came up with the rest, and brought the melancholy intelligence of the almost total destruction of the town of Neusalz, and of the dreadful excesses committed by the plunderers, by which several citizens had lost their lives.

Refreshed in soul and body the congregation left Freystadt in the morning of September the 26th. Having reached a small eminence, they halted and performed their morning devotion. Their confidence in the help of the Lord was greatly strengthened, when the minister read the Text for that day: *If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of Hosts? Zech viii. 6.* They now proceeded on their journey by short stages, as the young children and the sick required frequent rest.

In every place through which they passed, both on this and the following day, the inhabitants entertained them hospitably. The villagers of Oberloeschen observing that they were taking the road outside the village came out to meet them with bread and beer, and as a favor entreated their acceptance of a little refreshment.

But even there they were not entirely out of the reach of the enemy. Near the village of Heinersdorf they were thrown into great alarm. A young officer, commanding a troop of cavalry, galloped up and declared them prisoners of war. After a good deal of altercation, he at last took a small sum of money, and rode off. The delay this occasioned, though

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\* Thus far, several of the inhabitants of the town of Neusalz had followed the congregation on its flight. Among them was a man, formerly a member of their communion, but who had withdrawn and become a bitter enemy. The present distress had brought him to repentance. In Freystadt he made himself known, confessed himself a great offender, and earnestly entreated the forgiveness of the Brethren. Of this he was cordially assured by all, and in token of their complete reconciliation, the Elders gave him the kiss of peace.

† Its distance from Neusalz is forty miles.

distressing at the moment, proved the preservation of the fugitives. For, had they entered Heinersdorf but a few minutes sooner, they would have fallen into the hands of marauders, who were plundering in the village. They passed the night in Weigelsdorf, the proprietor of which, Baron von Stosch, accommodated them with some rooms in his mansion.

Early the next morning four Brethren were sent forward to Gnadenberg to announce the arrival of the fugitive congregation. Preparations were immediately made to come to their succour. Three Brethren were dispatched with provisions and various articles of clothing, and were followed by fifteen carriages, to bring the sick and feeble. At five o'clock in the evening they fell in with the fugitives at Kittlitztreben. After some hours of rest they set forward and arrived at Gnadenberg at two o'clock in the morning of September the 28th. They were received with true brotherly affection, and at a meeting, convened for that purpose on the following day, were in a solemn manner welcomed by the whole congregation. Deputies arrived from Herrnhut, Niesky and Gnadenfrey, testifying their cordial sympathy in the distresses of their Brethren, and their gratitude for their deliverance and preservation, which they confirmed by deeds of brotherly kindness. The fugitives themselves were filled with admiration, love and praise for the Lord's gracious help and protection, rejoicing especially that not an individual in Neusalz had suffered loss of life or limb.

### SECTION III.

*Restoration of peace—State of the Settlements in GERMANY—Building of GNA-  
DAU—Reoccupancy of NEUSALZ—Final evacuation of the Settlements in  
WETTERAVIA—Building of CHRISTIANSFELD in HOLSTEIN—State of the  
Brethren's Church in HOLLAND—Opposition in the GRISSONS—Increase  
of Societies—Instruction to their labourers—Annual conference of ministers.*

*For the oppression of the poor, for the sighing of the needy,  
now will I arise saith the Lord. Ps. xii. 5. This gracious  
promise of Jehovah was the Text of the day, on which the  
public notification was received, that the plenipotentiaries of*



the belligerent powers had signed a treaty of peace. All the congregations of the Brethren heard this joyful news with gratitude to God ; and on the day appointed for a general thanksgiving, joined their fellow subjects, in solemn acts of praise and prayer. Many, as has been related, were the mercies they had experienced during the war ; and now, when peace was restored, and they could quietly investigate the state of their Church, they found, that, however great their sufferings had been, they had far more reason to be thankful than to repine, and were called upon to adopt the language of the psalmist : *The Lord hath done great things for us whereof we are glad.* Ps. cxxvi. 3.

It claimed their warmest gratitude to God, that notwithstanding the general depression of trade, added to the previous low state of their finances, and the extraordinary aid required by several congregations, especially by that of Neusalz, no stop had been put to any of their undertakings for the advancement of the Redeemer's kingdom. With the blessing of God, their foreign missions had been successfully carried on ; and at home the erection and enlargement of several Settlements, in the very countries, where the seat of war lay, were continued without any serious interruption, (except in the case of Neusalz) or any actual want of pecuniary means. This, under God, was owing to the esteem, which the contending powers generally manifested towards the Brethren, to the blessing, which rested on their industry, and the disposition to offer freely and liberally of their substance for the building of the Lord's spiritual temple. The prospect after the war, therefore, was upon the whole more cheering, than they had anticipated ; and continued so throughout this period of our history. To these general remarks we shall add a concise relation of the state of the German Settlements, and the Brethren's labours on the European Continent.

The congregations in Saxony felt, in common with the other inhabitants, the loss the whole country sustained by the death of its Sovereign, Augustus III. King of Poland and Elector of Saxony, on the 5th of October 1763. Under his fostering care their Church had been revived and extended in Upper

Lusatia and other parts of his dominions, and, under all vicissitudes, had continued to enjoy his undiminished favor and protection. The Brethren, however, had every reason to expect, that the same favor would be shewn to them by his successor Frederick Christian, who ascended the throne on December the 17th.

Of the congregations in Upper Lusatia it is sufficient to remark, that under the gracious influence of the Spirit of God, their members, with few exceptions, walked worthy of their heavenly calling, and had frequent opportunities of being useful to their neighbours in things pertaining to their souls' salvation. Herrnhut had the pleasure to see an Institution grow up in its neighbourhood for the education of girls and young females, which was long continued, and rendered a blessing to many for time and eternity. The unceasing care, which the Brethren bestowed on the religious education of their children and youths, had procured a high degree of credit for their Schools, and made many pious persons, not in Church communion with them, desirous of having their children educated by them. In order to serve their friends in this way, the Synod of 1764 resolved, to commence an Institution at Great Henerendorf, which should embrace two objects. The one was the education of girls, whose parents were not members of the Brethren's Church; and who were lodged, boarded and instructed on moderate terms, enjoying the same careful tuition and inspection as the children in a Settlement, with this only difference, that, as their parents were Lutherans, and they themselves had been born in that communion, their religious instruction was under the direction of the parish clergyman, whose ministry they attended, and by whom they were prepared for admission to the Lord's Supper, when of a proper age. This however, did not preclude their becoming members of the Brethren's Church, if they desired it, and there was no objection on the part of their parents or relatives. The other object was to afford an asylum to such pious young females, as applied for admittance to a Sisters' House, but could not be accommodated in the Settlements. Applications from persons of this description were numerous, and they found in the Institu-

tion at Great Hemmersdorf what they sought for. Like the inhabitants of a Sisters' House, they maintained themselves by different kinds of female work, enjoying all the advantages of a religious community; and the vicinity of Herrnhut presented them with almost daily opportunities of obtaining more correct knowledge of the Brethren's Church, and, if so disposed, of forming a union with it.

Niesky advanced in prosperity especially after the translocation of the Institution for the education of ministers' children to this place, which was effected after the termination of the war.

Kleinwelke grew in extent and number of inhabitants. The church and many family houses were built and completed while hostile preparations were going on on every side.

The Settlements of Ebersdorf and Neudiefendorf gradually recovered from the losses they had sustained, in consequence of the suppression of commerce during the war. The latter congregation enjoyed the favor and protection of its new Sovereign, Ernestus, Duke of Gotha, in the same degree as during the reign of his illustrious father.

The Elders' Conference of the Unity having in the year 1771 fixed its seat in the castle of Barby, that congregation increased in importance. The students in the Theological Seminary derived peculiar advantages from the presence of this venerable board; the members of which met them regularly once a fortnight, and endeavoured by free and familiar conversations, which often lasted several hours, to lead them duly to estimate the importance of the calling for which they were preparing themselves. From the minutes of these colloquial conferences it appears that they took a wide range through the field of human knowledge, with particular application to the probable destiny of the students, as future messengers of the Gospel to Christians and heathen. Bishop Spangenberg took a prominent and very active part in these conferences, and generally presided.

Another Settlement was formed during this period in Saxony, and called GNADAU. The building was begun in 1767, and though it never increased much, either in houses or the num-

ly of its inhabitants; it served as a centre of union to a pretty numerous Society, the members of which lived dispersed in the circumjacent country. It lies between Barby and Magdeburg, three miles from the former, and fifteen from the latter town.

In the Prussian dominions the Settlements and congregations of the Brethren continued to be favored with the countenance and esteem of their Sovereign.

The congregations at Rixdorf and Berlin, consisting chiefly of Bohemians, had in 1764 the pleasure, that several of their members were, according to the custom of the ancient Bohemian and Moravian Church, accepted Acoluths,\* and others ordained Deacons. This solemn transaction was performed in the Bohemian language, and rendered the more impressive, as being the first since the overthrow of the ancient Brethren's Church in 1624, now one hundred and forty years ago. And it was no less opportune, for soon after three of the first labourers in these congregations departed this life, and among the German ministers there were scarce any who could speak the Bohemian language.

The restoration of peace opened new and pleasing prospects to the Brethren's establishments in Silesia. The two congregations of Gnadenberg and Gnadenfrey increased in internal and external prosperity, and Neusalz began to rise out of its ashes. For, as soon as hostilities had ceased, the Prussian Government deputed a member of the Council to treat with the Brethren respecting the rebuilding of that Settlement. The negotiations being concluded to the satisfaction of both parties, the Brethren in 1763 took again possession of the land, and rebuilt the Settlement.

The Settlement of Neuwied was considerably enlarged during this period; but the internal peace of the congregation was for a while interrupted, in consequence of the unprincipled conduct of two of its members, who had engaged in extensive commercial speculations on the credit of the Brethren; and as some time elapsed before their fraudulent proceedings were

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\* Vol. I. p. 70.

discovered, the finances of that congregation received a very severe shock. By the removal of the defaulters, and the prompt adoption of proper measures the ruin, in which the Settlement might easily have been involved, was averted, the losses sustained were gradually retrieved, and the irritation which had been excited, by degrees yielded to the influences of the Spirit of God; and brotherly love and harmony were restored.

At the time the Brethren were forced to quit Herrnhaag,\* they had still some prospect, that an accommodation might be effected; but the negotiations set on foot proved unsuccessful. In 1778 the land and buildings of the Settlement were, with the consent of the Government in Buedingen, purchased by a clergyman. And, as the lease of Marienborn terminated about the same time, the small congregation, settled in that place, was likewise broken up, and its members removed to other places, mostly to Neuwied. Thus, after the lapse of thirty years, the possessions of the Brethren in Wetteravia fell into the hands of other people. Their removal was greatly regretted by all the more pious inhabitants of the district.

In 1771 a proposal was made to the Brethren by the court of Denmark, to form a Settlement within the German dominions of his Danish Majesty. This proposal was the more unexpected, as, ever since the year 1745, their adversaries had endeavoured to render them suspicious to the Government. The extensive acquaintance they had formed in the Dutchies of Sleswig and Holstein, where their friends had long wished and prayed for this change of circumstances, made the Brethren willing to give this proposal all due consideration. As a preliminary step they solicited the rescinding of certain edicts, passed in former years, unfavorable to the Church and its members, and to be secured in all civil and religious privileges. Their petition was graciously received and a royal decree issued, signed by the King himself, with the addition of the following sentence in his own hand: "Approved, and they may rely on all possible protection and a gracious reception."

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\* Vol. I. p. 408.

The decree ordained, that the Brethren should enjoy equal civil rights and liberties with all other subjects of his Majesty—their ministers and teachers have the same privileges and rank as those of other Protestant communions—in the performance of religious worship, they should be at liberty to order every thing agreeably to the constitution of their Church—their ministers and elders to be nominated by their own congregations—ordained by their Bishops, and removed when necessary—their Bishops to have the sole direction of all matters purely ecclesiastical, and of their Schools, and be amenable only to the King and his cabinet council; but in all civil matters to be subject to the common courts of justice. In administering an oath, the usual form should be dispensed with in the case of such as objected to it, and their affirmation be deemed sufficient. None should be forcibly enlisted into military service;—and every member of their Church be at full liberty to leave the country, whenever he chose.

The next step the Brethren took was, to appoint the Rev. John Pretorius,\* to look out for a suitable place, and complete the negotiations. Of all the places he visited, none appeared so eligible for the formation of a Settlement as the then unoccupied royal farm Tyrstruphof in the Dutchy of Sleswig, lying midway between the towns of Kolding and Hadersleben, about ten miles from each. This farm was purchased by Mr. Ernest William von Wobeser, in the name of the Brethren; and Pretorius and his friend, Jonathan Briant, who had resided several years in Copenhagen as agent of the Brethren's Missions, were commissioned to superintend the erection of the Settlement, which was afterwards called CHRISTIANSFELD.

On the 1st of April 1773 a beginning was made, and by the end of August two houses were completed. They were immediately occupied, as were likewise the old farm houses; and on September the 4th the congregation assembled for the first time for the celebration of the Lord's Supper. Till the church was

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\* His father, long a tried friend of the Brethren's Church, was at that time Minister of Justice at the court of Denmark, and had taken an active part in the above negotiations.

built they made use of an apartment in one of the dwelling-houses for religious worship, which was performed alternately in the Danish and German languages, and numerous attended by their neighbours. To meet the wishes of many of their friends in Denmark, boarding schools for boys and girls were established in 1774, and soon obtained a large number of pupils. In short, Christiansfeld increased rapidly in external prosperity, its inhabitants lived together in true brotherly love; and the peace of God rested on the congregation.

In Holland the Settlement at Zeist attracted more and more notice, not only from the inhabitants of the country, but from other visitors. Among these were persons of the first rank. Their High-mightinesses, the hereditary Stadholder and his family visited it more than once, and attended divine service, and in 1768 the King of Denmark and his suite spent part of a day in the Settlement, and were present at a meeting of the congregation. The auditories here, as well as in the Brethren's chapel in Amsterdam, were attended by great numbers. This, and the observations made by visitors at Zeist, served to remove the erroneous opinions respecting the Brethren, which at one time had been widely spread through Holland, and for a while obstructed their labours.

It has been mentioned in a former chapter, that the Brethren, besides their regularly organized congregations, had in almost every Protestant state in Europe a number of friends, united, in larger or smaller Societies, for spiritual edification in a more private manner. This branch of their Church was gradually increasing, and the mode of ministering to its spiritual wants, so as not to usurp a greater degree of religious liberty, than was consistent with the ecclesiastical constitution of the countries, where these Societies were formed, became better understood. Not only the civil authorities, but many clergymen, who at first had been rather hostile, began to see their labours in the true light and to appreciate their real value. This was so much the case, that several ministers solicited aid from the Brethren, and rejoiced when any of their parishioners joined their Societies; for they generally found them the most faithful in their attendance at the church, a light to the rest

of their hearers, and a good salt in their congregations. One case only occurred, during this period, in which an opposite spirit was manifested. It happened in the Grissons. At the national Synod, assembled in 1774, some clergymen, influenced probably as much by political as religious motives, moved that a clause should be added to the oath, taken by every candidate for holy orders before his ordination, by which he should pledge himself to renounce the doctrine of the Moravians, and all intercourse with them. This measure, as might be expected, was not only strenuously opposed by those clergymen, who favored the cause of the Brethren; but the major part of the Synod resisted it on the ground, that it imposed a new yoke on Christian liberty. Defeated in their project, the movers of this persecuting measure, absented themselves from the Synod, and when assembled again the next year, declared that they would hold no communion with it, unless their motion were adopted. The civil magistrates now thought it right to interfere, and by their prudence and firmness prevented the threatened schism in the national Church, and procured repose for the friends of the Brethren.

In serving these Societies the Brethren have always endeavoured to avoid every thing which might have even the appearance of a proselyting spirit, or of a design of alienating the esteem and affection of the members of the Societies from the parish ministers. Such conduct they have always considered as repugnant to the spirit of the Gospel, and, in most Continental States, as calculated rather to retard, than forward, their aim of being instrumental in extending the Redeemer's spiritual kingdom. The object of all their labours in Christendom has ever been to maintain the communion of saints with children of God in every denomination. All persons, therefore, who are called to labour in this part of the Brethren's vineyard, are furnished with a copy of "Instructions" for the due discharge of their office, compiled by the Synod and sanctioned by many years' experience. The following extracts from these Instructions will shew the principles, on which the Brethren act in this branch of their service.

1st. "Should there exist in any place a prohibition on the



part of the magistrates, preventing the execution of any particular plan, nothing must be undertaken, which might appear to be in opposition to such prohibition.

2nd. "Should any clergyman oppose the labours of the Brethren, visits to his parish must, for that time, be discontinued for an attempt to continue these visits in direct opposition to him would be highly censurable.

3rd. "When impediments are thus laid in our way, either by clergymen or magistrates, it is our duty to lay the case in prayer before our Saviour, and wait his time for removing them.

4th. "No assemblies of our Societies are to be held during the time of public service in the parish church, or late at night.

5th. "It is our duty to avoid all appearance of obtrusiveness, and what might attract useless notice; yet we must at the same time be careful to prevent every appearance of secrecy and mysteriousness."

In connexion with this subject may be mentioned the Annual Conference of ministers, held at Herrnhut on the Wednesday after Trinity Sunday. This Conference is not a part of the constitution of the Brethren's Church, the government of which is in no way affected by it. What gave rise to it was the blessing which God was pleased to lay on the labours of the Rev. Mr. Rothe in Bertholdsdorf. His powerful testimony of the truth, as it is in Jesus, occasioned a great awakening in his parish, and roused the attention of several neighbouring clergymen, stimulating them to a more faithful discharge of the important trust committed to them. The revived zeal of the pastors was soon communicated to their flocks; and the Word of reconciliation displayed its divine power on many. It now became a subject of serious consideration with these clergymen, how to treat those of their parishioners, in whose hearts the seed of the divine Word appeared to have fallen in good ground, so as most effectually to promote their growth in grace and heavenly knowledge. For this purpose five or six Lutheran clergymen, residing in the vicinity of Herrnhut, agreed to meet once a year and consult together on subjects, connected with their ministry and parochial duties. They invited some learned

and experienced Brethren to join their Conference, which was held for the first time in the year 1754 at Bertholdsdorf. It was afterwards transferred to Herrnhut and has continued to be held once every year.

The manner of conducting this Conference, its design, and the subjects principally discussed, are described by one of its most active members\* in a letter to a brother-minister. From this letter we give the following extracts :

"On the day appointed for the Conference the members, consisting of Lutheran and Calvinist clergymen, assemble at 8 o'clock in the morning in a large saloon, adjoining the old chapel at Herrnhut. Having chosen a President, (a distinction always conferred on a Bishop or minister of the Brethren's Church) a hymn is sung and he opens the Conference with Prayer, and with a short address to the assembly. Hereupon business commences, and is continued till 12 o'clock. After an adjournment of about two hours, (during which the members partake of a dinner, provided by the congregation at Herrnhut,) they assemble again; and continue their conversation till 5 or 6 o'clock. The president closes the Conference in the same manner as he opened it.

"A great part of the time is occupied in reading Essays and Letters from the corresponding members of the Conference, in conversing on subjects relating to the faithful discharge of the pastoral office, the state of religion in Christendom, and the propagation of the Gospel throughout the world, &c. and in discussing such subjects, contained in the letters received, as require a more particular answer. These answers and other remarks, made in the course of conversation, are minuted, and afterwards transcribed and circulated among the members and friends of the Conference, together with copies from the Letters and Essays.

"Our conversations are not learned and scholastic disputations; but brotherly communications, delivered in the spirit of meekness. Nothing is treated of but what has a reference to

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\* Rev. Mr. Froberger of Great Hennersdorf. See *Minutes of Min. Conference of 1796.*

*practical* Christianity, and tends to the promotion of the kingdom of God. Erudite disquisitions on speculative points of divinity, and discussions on subjects, which, though they may have the appearance of learning, are in reality useless, we leave to others, and confine ourselves to such topics, as are calculated to further the great aim of a teacher of the gospel, to wit, the conversion and salvation of his hearers. And though there exists a great diversity of opinion among us on points of minor importance, we are all agreed in this, that it is the duty of ministers of the Gospel to preach the death and resurrection of Jesus, as the *only* foundation, on which we can safely build our hope for time and eternity.

“The benefits derived from this social meeting are certainly great. Whoever has a mind attached to Christ and his Gospel, and a sincere desire to fulfil his ministry with profit to his hearers, will carry home with him many useful hints for the faithful discharge of his office. Nor should the pleasure and encouragement be overlooked, which are derived from forming a personal acquaintance with so many worthy servants of God, and being instructed and edified by their conversation.”

From a very small beginning, this Conference has gradually increased both in the number of its members and its beneficial effects. Besides those clergymen, who reside in the vicinity of Herrnhut, many others come to it from considerable distances; so that the number of attending members has in some years amounted to eighty. The number of corresponding members, dispersed through Germany, Holland, Denmark, Sweden, &c. among whom are some of the first characters for piety, learning and ecclesiastical rank, is considerably larger. They constitute a cloud of faithful witnesses, whose bold testimony of Christ and his atonement has without doubt been one means, which God has made use of for checking the error of Socinianism, which, at one time threatened totally to obscure the light of the Gospel in the Protestant Churches on the Continent. And their avowed connection with the Brethren, besides maintaining “the unity of the spirit in the bond of peace,” has served to facilitate their labours in the Societies, and render them more successful.

## SECTION IV.

*Labours of the Brethren in ENGLAND and WALES—Death of Bishop GAMBOLD—Sketch of his life and character—They extend their labours into SCOTLAND and continue them in IRELAND.*

The circumstantial account which has been given in the preceding chapter, of the first acquaintance of the Brethren in Great Britain and Ireland, and the gradual extension of their sphere of usefulness, enables us to be concise in our relation of their labours, in these kingdoms, during this period of our history.

The Congregations and Societies previously formed in England, continued, by the divine blessing and under the protection and favor of Government, to increase in internal and external prosperity. Enjoying peace and tranquillity at home, they bore, with the greater resignation, the privations arising from the depressed state of commerce, occasioned by the contest between Great Britain and her transatlantic colonies. Former misconceptions of their principles and labours gradually subsided. Their public services were well attended; some new chapels were built, or private houses licensed for the performance of religious worship in places, where they had not preached before, and God was pleased to bless their testimony of his truth to the awakening of many. This led to the formation of several small Societies: but no new congregations were formed except in the city of Bath, which was regularly organised in 1766.

A provincial Synod held in Fulneck, in the just mentioned year, and the visit of the members of the Unity's Elders' Conference in 1768, served to draw closer the bond of union between the English and German branches of the Brethren's Church. Several individuals were thereby stirred up to devote themselves to the service of the Lord, and some youths were sent for further instruction to the Brethren's Theological Seminary in Germany. Provision was thus made for supplying their congregations at home and their Missions in the British colonies with labourers, who were masters of the English language.

The acquaintance which the Brethren had made some years before in the principality of Wales was renewed and gradually enlarged; and in 1760 the Society in the town of Haverfordwest, which had existed several years, was, at the solicitation of its members, organised as a Congregation in connection with the Brethren's Church. Some of Count Zinzendorf's Discourses having been translated into the Welsh language, many persons were induced to attend the ministry of the Brethren, and they received invitations from various parts of North and South Wales to come over and help them. The ministers, serving the congregation at Haverfordwest, preached at stated times, either on the Lord's day or during the week, in twenty different places to large auditories. The divine blessing followed their labours, and such of their hearers, as desired it, were united in small societies for spiritual edification. In 1768 Bishop Gambold made an extensive tour through the whole principality, and he and other Brethren proclaimed the tidings of salvation in a great number of towns and villages. This was often done in the fields, as no house was large enough to accommodate the crowds that attended. With the Institution at Trevecke, founded by the late Countess Huntingdon, the Brethren maintained a very pleasing acquaintance.

In 1771 the Congregations in England were deprived of the valuable services of Bishop John Gambold, who entered into the joy of his Lord on the 13th of September at Haverfordwest, to which place he had retired three years before, in the hope, that his native air might be the means of restoring his declining health. His superior learning and talents, his faithful and blessed labours in the Brethren's Church, of which he was the first English Bishop, and above all his unfeigned piety, will render a short account of his character and services, no less interesting than instructive to the reader.

John Gambold was the son of a clergyman in Pembrokeshire, where he was born on the 10th of April,\* at Puncteston. While he remained under the paternal roof his father, who was a true Christian, and an ornament to his profession, spared no pains to instil the lessons of piety, both by his instructions and example. Nor were his labours lost on the son. Being destined

\* 1711.

for the Church, he went in 1726 to Oxford, where he entered as servitor in Christ's Church College; and soon acquired considerable eminence. He was of an active disposition and lively imagination, and spent most of his leisure hours in reading the works of the more celebrated poets and dramatists; though it is not known, that he ever frequented the theatre. But the death of his father, in 1728, gave a sudden and serious turn to his mind, and ended in settled melancholy. From a principle of self-denial he totally relinquished the study of polite literature, in which he had formerly taken so much delight.

About this time he drew up a paper, containing a solemn dedication of himself to God, which he entitled, his *Baptismal Vow, or Covenant, renewed*. A year or two after he commenced an intimacy with the Wesleys and some other pious students, and joined them in various exercises of piety and devotion, hoping thereby to obtain true peace of mind. But, not succeeding in this way, he yielded to despondency, secluded himself almost entirely from human society, and became negligent of his person, spending most of his time in perusing the voluminous writings of the primitive fathers of the Christian Church. The more abstruse and mystical of these writers were his favorites. Their profound speculations and beautiful allusions, the richness and elegance of their style, and above all the strain of ardent piety which distinguishes their writings were so congenial to his taste, that he imperceptibly adopted their sentiments, and in his manner and habits bore a much nearer resemblance to Christians of the second and third centuries, than to those of modern times. But, while these studies entirely abstracted his thoughts from common things, they failed to procure for him solid peace of mind. However earnestly he strove to come up to the standard of piety, erected by these philosophical Christians, he had the mortification to find, that their scheme did not suit his case. Yet, though he was repeatedly discouraged, he renewed his efforts with augmented zeal.

This was the state of his mind at his admission to holy orders in 1733. He was soon after instituted to the living of

Staunton-Harcourt in the diocese of Oxford. The sequestered situation of this village afforded him rather too much time for indulging his fondness for retirement and philosophical studies. Yet he performed all his clerical duties in the most conscientious manner, and enjoyed the esteem of his parishioners, whose best interests he studied to promote. His theology, however, was not of that sort, which was likely to profit a rustic audience, Indeed he derived no comfort from it for himself; yet he remained for a considerable time attached to a kind of religion, which allowed his imagination to amuse itself in lofty flights, deep speculations, intense reflections and metaphysical disquisitions.

After many fruitless attempts to obtain happiness in this way he was, in 1737, providentially led to form an acquaintance with Peter Bochler,\* whose discourses, delivered in Latin, he translated into English. This acquaintance proved the means of his conversion. After many struggles and conflicting thoughts, arising from repeated attempts to combine philosophy with the simplicity of the Gospel; he at length, by the grace of God, yielded to the power of the latter. He saw and lamented his natural depravity and consequent alienation from God, the insufficiency of his best works to merit heaven; and he rejoiced in the sufficiency and fulness of the atonement of Jesus to sanctify and justify every true believer in Him. His former melancholy was dissipated, his spirit was made joyful in God his Saviour, and he became, in the fullest sense of the term, a new man.

His intimacy with Peter Bochler paved the way for his becoming acquainted with other members of the Brethren's Church; and led him to form a very favorable opinion of them, as appears from the following extract from one of his letters. "I then looked upon them as a happy people, and their doctrine as fundamentally true; but could not apply the comforts thereof to myself, being discouraged from so doing by the deep sense I had of my own guilt and depravity, and by being defeated in the hopes of being happy in the notions, which I had formerly imbibed. Therefore I despaired of being in a

\* Vol. I. p. 311.

condition better than the generality of mankind, or different from them. But in December 1740, my younger brother, having been with the Brethren in London, came to see me. The account, which he gave of the happy course, he observed among them, struck me with such an agreeable surprise, that I could not but return with him thither. My design was to see the order established, and to feel the spirit which prevailed amongst them, where several of them dwell together. The purpose of my visit was answered to my great satisfaction, and I could believe that they were right both in principle and practice, and that I might have a share in the same grace which they enjoyed. After having been again in their company, I perceived an impulse upon my mind, to devote myself entirely to Him, who died for me, and to live wholly for him and to his service."

The result was that he solicited admission to the Brethren's Church. In taking this step he was not influenced by a sectarian spirit or any feeling of hostility against the established Church; but solely by a regard for his personal piety, being persuaded in his own mind, that it would be more successfully advanced in a community, "whose members," (to use the words of Dr. Luther) "were truly in earnest to work out their own salvation," and whose undertakings for the enlargement of Christ's kingdom promised to introduce him into a more active scene of life, than could be enjoyed in the retirement of a sequestered village, where he had too much leisure and too many temptations to indulge in those philosophical speculations, which before now had proved injurious to his soul's health. And as his mind had first been opened to the reception of divine truth among them, he was strongly biassed in their favor, especially as he recognised in the constitution of their Church, a near approximation to the pattern of the primitive Church, which his studies had completely familiarized to his mind. These considerations determined him to relinquish his connection with the national Church. This he intimated to his diocesan, the Bishop of Oxford, and his patron, Lord Harcourt, who in very courteous and affectionate terms endeavoured to dissuade him from it. But his resolution was fixed; and in 1742, he resigned his living, and took leave of his parishioners. After his re-



moval he sent them a friendly letter. The following extracts from this letter will show, that his separation from the established Church was not the effect of either prejudice or bigotry.

"It is not," says he, "in consequence of any resentment or of any worldly motive, that I give up my parish. I have not so implicitly surrendered my judgment to others, as to be prevailed upon, by their persuasion, to take this step. The reason for my so doing is well grounded, and to my own satisfaction. It does not, I assure you, proceed from any dislike that I have to the worship of God in the Church of England. I find no fault with any passage or clause in the common prayer book. What has determined the choice I have made, was the earnest desire, I found in myself, of that improvement in the knowledge of the Gospel and in the experience of the grace of Jesus Christ, of which I stood in need. I had reason to hope for these means of happiness where Brethren dwell together in unity, for there the Lord commandeth his blessing and life for evermore. This is all I aim at in withdrawing myself from you, and may this my departure give no offence to any one. I now take my last adieu, and earnestly pray for you and for myself, for myself, that I may be faithful to the grace of our Lord Jesus Christ, and prove his servant truly devoted to him, where I am going; and may you, where you remain, be as obedient to the influence of his Spirit and the dictates of his Word as I wish to be; so shall we one day rejoice before the great Shepherd of our souls, that merciful and compassionate Saviour, in whom there is life, peace and joy for all believers. I heartily wish, that you may derive more benefit from the instruction of my successor, than you have or could have done from mine; and I trust that this will be the case."

After his transition to the Church of the Brethren, in 1742, he married, and went to Haverfordwest in Wales, where he kept a school, and preached in different places, as opportunity offered. In 1744, he came to London, and had the pastoral care of the Brethren's congregation there for several years; during which he visited some of the Settlements in Germany.

When the necessity of providing for a regular succession of ecclesiastical orders in the English branch of the Brethren's

Church was discussed, and agreed upon at a Provincial Synod, held in Lindsey-House in 1754, the choice fell on John Gambold, and he was accordingly consecrated Bishop of the Brethren's Church for Great Britain and Ireland. It required much solicitation on the part of his fellow-labourers before he could overcome his natural diffidence, and be prevailed on to accept the office. Unfeigned humility and a deep sense of his own insufficiency marked all his proceedings in the discharge of this important trust, nor did he ever consider himself entitled to any greater respect, than was due to his brethren. "Such a Bishop," remarks his biographer, "would have been justly esteemed an honor to any Church, whether ancient or modern, if disinterestedness of spirit, humility of mind, devotion of heart, a benevolent disposition towards all men, and a voluntary submission to the service, not only of the Church in general, but of every member thereof, though in the most inferior station, be the proper qualification and the distinguished ornaments of the Christian episcopacy."

Besides faithfully attending to his duties as a Bishop of the Brethren's Church, he continued to exercise his functions as minister of the congregation in London, which was his usual residence. His ministry was blessed to many; and his deep and experimental knowledge of divine truth enabled him, both in his public discourses, and by his private intercourse and epistolary correspondence, to awaken the careless, and to help the Christian pilgrim forward on his journey to heaven. His mental powers, and his endowments as a scholar, were considerably above mediocrity. Any reader of taste and discernment will find much to admire and interest him in the publications of Bishop Gambold,\* and if he is a real Christian, he cannot fail to have his heart warmed and elevated by the strain of ardent piety, which runs through all of them.

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\* Some of his works were published in London in 1789, in one volume 8vo. It contains the martyrdom of Ignatius, Sermons, Essays and Hymns.—A new edition was published at Glasgow in 1822, with an Introductory Essay by Thomas Erskine, Esq. Advocate. To both editions is prefixed a Memoir of the Author; to which the reader is referred for a fuller account of his life than could conveniently be inserted in this history.

A dropsical complaint, with which he was affected in 1768, induced him to go to Wales, in the hope of deriving some benefit from his native air. He resided at Haverfordwest, and as far as his declining health would permit, faithfully assisted in the care of the Brethren's congregation in that town. Prompted by solicitude for the spiritual welfare of his countrymen he compiled, "Remarks on the Welch tongue and grammatical institutions," for the use of English preachers. During his long protracted illness his mind was preserved in a state of humble dependence on his Saviour, and devout gratitude for his mercies. In one of his last letters he thus expresses himself: "All that I can properly desire of my gracious Lord is, that he would be merciful to me an unworthy sinner, wash me from all my unfaithfulness and transgressions in his blood, keep me in communion with himself and his people, help me to behave rightly, at least not offensively, in my sickness, and be perceptibly near to me in my last hour, whenever it is to be." He fell asleep in Jesus on the 13th of September 1771, in the sixty first year of his age. A few minutes before he had prayed with great emphasis, "Dear Saviour, remember my poor name, and come, come soon!"

In Scotland the Brethren had formed some acquaintances as early as the year 1743. In consequence of an application made to them by a Scottish Lord and member of Parliament, in the name of some Presbyterian clergymen, a student from the Brethren's Theological Seminary went to Edinburgh, and during his residence of some weeks endeavoured to circulate correct information concerning their Church and constitution. A few years later the Duke of Argyle offered them land for a Settlement; but, having already undertaken more, than they were well able to execute, they found themselves compelled to decline this offer.

In the mean time many Presbyterians in the North of Ireland, mostly of Scottish descent, had joined the Brethren's Church, and knowing that the light of the Gospel had for several years been greatly obscured in their native country, in consequence of the increase of Socinianism among the Scottish clergy; they felt a strong desire to rouse the attention of their

countrymen to those evangelical doctrines, which had been  
 loved by God to their own hearts. This induced the Breth-  
 ren in 1765 to send John Caldwell\* to Scotland, in order to  
 try if the Lord would open him a door for preaching the Gos-  
 pel. Crossing the channel between Donaghadee and Port-  
 141 rick, he pursued his route, on foot, as far as Ayr.

Here he took a lodging, and commenced his labours by  
 adding a short address at the usual morning and evening devo-  
 tions of the family. This was no sooner known than some of  
 the neighbours asked leave to attend. Like the Bereans of  
 old they searched the Scriptures and the ancient writings of  
 their Church, to see, if what the *new* preacher said agreed with  
 the doctrine of the Bible and that of the Scotch Reformers;  
 and being soon convinced, that he preached no new Gospel,  
 but insisted on the same fundamental doctrines, which were  
 propounded in the most admired writings of their own Church,  
 they heard him gladly.

In a few days his friends fitted up a large malt-kiln for a  
 preaching-place, but the very first time it was used, it was  
 found too small to accommodate all the hearers; and Caldwell  
 was obliged to preach in the open air. He was soon invited to

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\* John Caldwell was born in the North of Ireland and educated in the Pres-  
 byterian Church. His father was awakened under the ministry of John Cennick.  
 His relation of the power, with which this servant of God testified of the atone-  
 ment of Christ, as the only cause of a sinner's salvation, induced young Caldwell,  
 who was then labouring under very strong and terrifying convictions of sin, to  
 attend his sermons. What he heard from him and other ministers labouring in  
 connection with the Brethren, seemed only to encrease his terrors; but by degrees  
 the Lord opened his heart to receive the word in faith, and enabled him to rejoice  
 in his salvation. In 1755, being then in his twenty third year he sought connec-  
 tion with the Brethren, and moved to Gloonen, where a congregation was then  
 forming. His unfeigned piety, solid Christian experience and ardent zeal, pointed  
 him out as a fit person to assist in the extensive labours of the Brethren in the  
 North of Ireland, by itinerating through the country, wherever an opportunity  
 offered. Blessed with a strong constitution he was able to endure the fatigue  
 and privations attending this mode of life; and endowed with a sound understand-  
 ing, a lively imagination, a rapid flow of ideas and easy utterance, and speaking  
 truly from the heart, he became a very awakening and acceptable preacher. This  
 compensated for those deficiencies in his discourses, which a more liberal education  
 would have enabled him to correct.

other places, and in less than half a year had preached in twenty seven towns and villages, and counted several thousand hearers, among whom were some clergymen and magistrates.

It could not be expected, that this would long continue; but that his auditories would diminish, in proportion as the novelty ceased. In a while, therefore, the large concourse of people subsided; yet some there were, who, having derived saving benefit from his ministry, adhered to the Brethren. This was particularly the case in the town of Ayr, where a Society in connection with their Church was formed in 1768, and a chapel built. The first members of the Society had to suffer much reproach; and some Elders of the established Church endeavoured to prohibit Caldwell from preaching: but the clergy opposed the measure, declaring it to be their opinion, that God had sent him for the purpose of reviving decayed Christianity, and the simple doctrines of Jesus, and that in order not to lose their hearers, they must be left at liberty to enjoy the spiritual food their souls relished.

A few years later, however, their adversaries succeeded in gaining over all the clergy and magistrates of the town; but by the sudden death of the ring-leader, their evil intention was frustrated, and the Brethren were left quietly to worship God according to the dictates of their consciences. Besides the Society in Ayr, another was formed in the neighbouring town of Irwine, and a chapel built. The ministers in both frequently visited in the adjacent country, and went likewise to Glasgow, Dumfries, Edinburgh, &c. preaching in chapels, houses, or in the fields; and were generally attended by many and eager hearers.

The blessing of God continued to attend the Brethren's labours in Ireland. Amidst great poverty and actual danger from enemies, the Congregations and Societies enjoyed the comforts of the Holy Ghost and internal peace; and in some instances were favored to lengthen the cords of their tent; particularly in the North.

Having concluded the purchase of Ballykennedy land, lying between Ballymenagh and Gloonen, which was then the head

quarters of the Brethren in the North, a beginning was made, in 1764, to build a colony, to which the members of the congregation in Gloonen gradually removed; and the year following it received its regular organization as a Settlement of the Brethren and was called GRACEHILL.

As the Brethren could not obtain any land for building in Lisnamara, they in 1767, took possession of a piece of ground in the adjacent town land of Ballymaquiggan, near Lough Neagh, in the county of Derry, which they had rented on a perpetual lease. Here a small colony was gradually erected, and formed into a regular Settlement, which received the name of GRACEFIELD, Lisnamara being still continued as a preaching place.

The Society in Cootehill having repeatedly solicited to be received into closer union with the Brethren's Church, their request was granted in 1765, during a visitation of Bishop Gambold, when the majority of the Society-members were constituted a congregation on the plan adopted by the Brethren in other towns, and a Brother, regularly ordained and thus authorized to administer all the holy ordinances of religion, was appointed its minister.

While these and the other congregations in Ireland enjoyed internal peace and prosperity, various occurrences from without menaced their tranquillity, and put their faith and trust in God to a severe trial. This was particularly the case in their Settlements in the North. In the months of October and November 1768, the members of the congregation in Ballinderry were repeatedly exposed to personal danger from the ill will of some malicious neighbours. For several successive nights a mob collected, and with dreadful imprecations attacked the houses, inhabited by the Brethren, breaking doors and windows, throwing large stones and even firing into them. In this manner the congregation was more than once alarmed, while they were assembled in the chapel. The minister, in particular, was the object of their hatred, and it must be solely ascribed to the protection of God, that neither he nor any one else lost his life. At length the Brethren suc-

ceeded in pacifying the enraged mob, by promising to suspend all judicial proceedings against them.

A far more serious danger threatened Gracehill, during the insurrection of the *Hearts of Steel*, between the years 1770<sup>th</sup> and 1772. A party of these rebels approached the Settlement, and held their nocturnal meetings in its immediate vicinity. They remained quiet till in 1772, when they made a sudden attack on the place. They first surrounded the Brethren's House, fired in at the windows and demanded arms. Observing light in one of the rooms, they instantly fired and wounded two Brethren in the face. From hence they proceeded to the chapel, endeavouring to force open the windows with their bayonets. The Warden of the congregation, Daniel Gottwald, who was inside took courage to open the door, and ask them, what they wanted. The captain instantly stepped forward, and pointing his gun at his face, thus addressed him: "You have taken away the land from its former possessors; and we are come to lay every thing waste with fire and sword, and drive you away. But, as you are a man of some consideration, whose opinion has much weight, we thought it right first to acquaint you with our intention." The reply of the Warden, and his promise to procure them, within a fortnight, a legal document from Dublin, proving that the land had been purchased by the Brethren, and all demands of its former occupier satisfied; the captain promised to desist from any acts of violence, and wait for the answer. Hereupon the rebels went to the single Sisters' House. A furious altercation ensued between them and the captain, as he would not give his consent to their meditated attack. At last he succeeded in dissuading them from their purpose, and they went away quietly.

Gottwald's letter to the Brethren's minister in Dublin being in the mean time presented to Lord O'Neill, as proprietor of the land, on which Gracehill is built, his lordship laid it before Parliament. Effective measures were now adopted by Government for quelling the insurrection, and thus tranquillity was restored to the country.

## SECTION V:

*The Brethren are invited into RUSSIA—Obtain an Imperial Ukase in their favor—Build SAREPTA—The Settlement is threatened by Insurgents—The Congregation escape to ASTRACHAN—Return and increase in prosperity &c.*

The impediments which formerly obstructed the Brethren's labours in the Russian empire, and forced them to retire from the field, left them but very slender hopes of being permitted to renew them in that quarter. But God, who is wonderful in counsel and excellent in working, and in the administration of his moral government often educes good out of evil, so ordered it, that the calamities of war, and more especially the fearful catastrophe at Neusalz, should effect for the Brethren, what their own endeavours to prove their innocence, and attest the rectitude of their conduct, had failed to do. The observations made, during the campaign, by a Russian General, who, like many others, was strongly prejudiced against the Brethren, so completely convinced him of the falsehood of the accusations of their enemies, that after the restoration of peace, they were formally, with the consent of the Government, invited to establish themselves in Russia. The Brethren returned for answer, "that they could not avail themselves of this offer, till they had had an opportunity of disproving the calumnies, with which their character had been aspersed in the empire; for it was a fixed principle with them, not to establish themselves in any country without the full approbation of the Sovereign, after previous examination of their doctrine and constitution."

This answer induced the Empress to order an examination of the cause of the Brethren, with special reference to the acts of the Livonian Commission.\* The result was, that their innocence was fully established, and her Majesty resolved to do them justice, and invite them into her dominions. She therefore deputed one of her counsellors of state to visit Herrnhut, who arrived there in September 1763. Having

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\* Vol. I. p. 367



opened his commission to the Board of directors, they resolved to convey their most respectful thanks to her Imperial Majesty by a deputation from their own body, and for this purpose appointed the Rev. Paul Eugene Layritz and Mr. John Lorets. They travelled in company of her Majesty's counsellor, and on their arrival in St. Petersburg delivered their credentials, and were presented to the Empress by Count Gregory Orloff. Her Majesty received them very graciously, and made many enquiries into the history and constitution of the Brethren's Church. At their request she appointed Demetrius, Metropolitan of Novogorod and President of the Synod of the Greek Church, and Count Orloff, to institute an examination of their doctrine and constitution. For this purpose several conferences were held; at the close of which the commissioners made their report to the Synod, desiring its opinion. This was to the following effect:

"That the Brethren, excepting some trifling differences on a few immaterial points, agreed in doctrine with other Protestants; but in their discipline, rites, and Christian practice studied to resemble the primitive Christians, and called themselves evangelical Brethren." After this there followed an Imperial Ukase, (or edict) dated the 22nd of February 1764; copies of which were sent to all the provincial Governors, and printed in the public papers. This edict contains the following clause: "A most gracious permission is given to the Unity of the Evangelical Brethren to come into our empire, where they shall enjoy complete liberty of conscience and religion, and their own ecclesiastical constitution, agreeably to the exposé presented to the Synod. We therefore receive into our highest favor and protection all the Brethren of the Unity, who either are already settled, or shall in future settle in any part of our dominions."

The deputies having returned to Germany and made their reports to their constituents, measures were soon after taken for carrying into effect, a resolution, which had been conditionally adopted by the Synod of 1764, for establishing a colony in the kingdom of Astrachan within the Russian territory. Five unmarried Brethren conducted by John Erich West-

mann, proceeded to Russia in 1765, and travelled to the banks of the Wolga, in order to take possession of a tract of land, which had been pointed out to them as suitable for a Settlement. Finding it answer their purpose, and having obtained the necessary *Special Grant* for this colony,\* they immediately entered on the occupancy of the land, and, with the assistance of some hired Russian workmen, commenced building. It was a strong proof of their courage, and still more of the protection of God, that five defenceless persons, with only a few Cossacks, given them as a guard, resided a whole year in this desert, without suffering the slightest injury, though travellers were frequently robbed in these parts, and many thousand Calmucs were encamped in their immediate neighbourhood. Their number was increased the following year by the arrival of several companies of brethren and sisters; and the new colony assumed the appearance of a regular Settlement, and was called SAREPTA. It lies on the bank of the Wolga near Czarizin, two thousand miles from St. Petersburg, on the high road leading to Persia and the East Indies, by way of Astrachan.

What chiefly induced the Brethren to form a Settlement in this remote region was the hope, that they might find entrance with the Gospel among the various pagan nations in the East. Nor did they wait long before they made the attempt; but for a considerable time, without any success.† The failure of their endeavours to promote the conversion of the heathen was, in some measure, compensated by the pleasing and useful acquaintance they formed among the German colonists, who had built several villages on the banks of the Wolga. Some of them having known the Brethren in Wetteravia, rejoiced to renew their acquaintance with them, and were the first members of a Society in connection with the Brethren's Church in

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\* The Empress at the same time afforded them another proof of her favorable disposition by presenting them with a spacious house and premises in Petersburg, for the accommodation of Brethren coming into the country; with liberty to fit up part of it for a chapel, and perform religious worship according to the ritual of their Church.

† For an account of the Missionary labours of the Brethren in Sarepta, the reader is referred to Historical Sketches of the Missions. Chap. vii.

these parts, which in the sequel received considerable increase.

By the arrival of more colonists Sarepta increased in the number of its inhabitants, and advanced in external prosperity. Its situation on a small rivulet, called Sarpa, near its confluence into the Wolga, suggested the expediency of erecting mills, which proved a public benefit. The fertility of the soil amply rewarded their industry in agriculture. This occasioned the building of a small village, called Schoenbrunn, near the Settlement for the accommodation of those families, who engaged in farming and gardening. The peace of God reigned in the congregation, and its members lived together in brotherly love, and were edified.

Solicitous of insuring, as far as possible, the safety of the new Settlement, which by its insulated situation, lying in an extensive plain at a distance from any regular town, was exposed to hostile attacks from various Tartar tribes; the Empress ordered a small fortification to be erected, mounted with cannon, and provided with soldiers, who did garrison duty, and guarded the four gates, leading into the Settlement. These measures of defence, though they must have proved ineffectual in an attack from regular troops, probably preserved Sarepta from the incursions of numerous banditti; who at that time committed many outrages and depredations in the surrounding country. More than once the inhabitants were terrified by rumours of the near approach of predatory bands, but were mercifully preserved, and that often in a very providential manner. The great Calmuc horde, which nomadized in the neighbourhood on the opposite side of the Wolga, plotted an insurrection, the object of which was, to lay waste all the villages and colonies on its banks as far as Astrachan, and to storm that town. They commenced their work of destruction in January 1771, deferring their grand attack till the ice, which began to cover the river, should have attained solidity and strength enough to admit the whole force, consisting of several thousand men, to cross over. But a sudden thaw, very unusual at this season, frustrated their design, and Government in the mean time receiving information of the plot, the rebels were pursued and driven to the confines of China.

The insurrectionary spirit, however, was not subdued, but broke out in different parts of the empire, among its Pagan and Mahomedan subjects. Yet Sarepta, though frequently in imminent danger, was still preserved. But, during the rebellion in 1774, headed by Pugatschef, the Settlement was attacked and plundered, the inhabitants seeking safety by flight. This famous leader of the rebels, after spreading terror and devastation through many provinces, in the summer of the just mentioned year, invaded the government of Astrachan, and took the town of Saratof. A small body of Russian troops, sent to oppose the insurgents, was completely routed at Praleika, not more than sixty miles from Sarepta. Some fugitives brought the first intelligence of this to the Settlement. At the same time a message arrived from the commandant at Czarizin, informing the Brethren, that it was out of his power to protect Sarepta, and advising instant flight. The congregation was immediately informed of the advice of the commandant. Having in fervent prayer commended themselves to the protection of God; they took measures for their speedy flight.

One party, consisting of several Brethren, all the children and sisters, in all one hundred and ten persons, commenced their flight that very evening, being August the 28th, in twelve small fishing boats. Their voyage of two hundred and fifty miles down the Wolga was rendered very distressing and perilous, by contrary winds and cold, by the rude conduct of the Russian sailors, who were more or less infected by the spirit of rebellion, and by the constant fear of falling into the hands of the insurgents. In ten days they reached Astrachan. Nearly at the same time, the second party, consisting of six families, who had travelled by land, entered the gate of that city. They were most hospitably received and provided with lodging by their old friend Mr. Rentel. The commandant likewise shewed them much kindness, expressing his sincere solicitude for the welfare of Sarepta.\*

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\* They learned afterwards, that this gentleman, in case Astrachan should be taken by the rebels, had taken measures for the safety of the inhabitants of Sarepta, by ordering his own large three masted ship to be ready for conveying them across the Caspian sea to Persia.

Sixty five Brethren had remained in the Settlement, in order to secure their most valuable property, and see what turn affairs would take. They were narrowly watched by the Russian soldiers and the hired servants, who were in the place and secretly hoped to divide the booty with the rebels. A party of Calmucs greatly molested them, who began to plunder in Schoenbrunn, and threatened forcibly to drive away their cattle; and it became at length necessary to fire the cannon, in order to divert them from their meditated attack on the Settlement. Amidst continual danger of falling into the hands of the rebels, the Brethren remained at their post for a few days. On the first of September they received the alarming intelligence of the rapid approach of the insurgents. Convinced, that to stay any longer in Sarepta, would be little better than folly; they once more assembled in the chapel, to offer their joint praises for the divine protection they had hitherto experienced, and to supplicate a continuance of the Lord's help for the future. Strengthened in their faith and hope, they resolved not to separate on their flight, but to stand by each other in life and death.

As soon as the sun was set, they began their flight in fourteen waggons, driving their cattle before them. When they had proceeded some distance they lost their way, and got out of the high road. This, as they afterwards learned, proved the means of their preservation. For, had they continued their first rout, they would have fallen in with a troop of fifty Cossacks, whom Pugatschef had sent to pursue them, with orders to murder every individual. On the 9th they arrived at Jassiatofka. Here they received a confirmation of the joyful tidings they had heard on their march, of the total discomfiture of the rebel army by Colonel Michelson a few miles beyond Sarepta. Four of the Brethren immediately hastened back to the Settlement. They found all the houses standing, but greatly shattered, having had their doors, windows and furniture broken and thrown into the streets. Most of the cellars had been forced open, and robbed of their contents.

Those, who had fled to Astrachan returned by water in two

vessels. Scarce had the larger of them, which was the quicker sailer, anchored, before a violent storm arose, which drove the smaller vessel against the rocks, where she stranded. By the mercy of God, and the intrepid conduct of some Russians, who carried the passengers on shore on their shoulders, every individual was saved. All the fugitives being thus returned, one of their first acts was to assemble in the house of prayer, and offer thanks to the Author and Preserver of their lives, by whose gracious protection not a single member of the congregation had suffered the loss of either life or limb.

Most of their property had been destroyed, yet it was a very providential circumstance, that the first necessities of life had been preserved. The herd of cattle they had taken with them on their flight was safely brought back; and one of their hired servants had succeeded in preventing their store-house, which contained a large quantity of grain and flour, from being broken open by the depredators. By the active benevolence of friends in Europe the losses, sustained by the inhabitants, were gradually repaired; and by the blessing of God on their industry, Sarepta soon resumed its former flourishing appearance, and enjoyed peace and tranquillity from without.

The distresses and trials to which they had been exposed during the rebellion, and the protection and help of God which they had experienced, had a salutary influence on the congregation. They gave fresh vigour to the divine life, united its members more closely in brotherly love, and stimulated them to renewed and zealous co-operation in the cause of God. These beneficial effects were strengthened and confirmed by means of a visit from Brother Christian Gregor, who had been deputed by the Unity's Elders' Conference, of which he was a member, to hold a visitation in Sarepta. He arrived there on the first of November 1774; and on the 6th the congregation kept a day of thanksgiving for their late gracious deliverance, and the total suppression of the rebellion. Having ended his commission to mutual satisfaction, he left Sarepta, in the beginning of February 1775, with the encouraging hope, that that Settlement would more than hitherto attain its destination, and by its light, derived from God, help to dispel the darkness, which overspread the surrounding country.

On his return to Germany he visited the friends of the Brethren in Moskow, St. Petersburg and several places in Livonia. The scene was so completely changed throughout the whole of the Russian empire, that the Brethren, who not many years ago, had been a proscribed sect, now enjoyed general esteem, and the countenance both of the civil and ecclesiastical authorities. Thus no further obstacles were laid in their way, for forming here and there, whenever it was desired, Societies in connection with their Church.

## SECTION VI.

*Transactions in NORTH AMERICA—The field cultivated by the Brethren is enlarged—Their Settlements are in danger during the war—They are invited to GEORGIA—The missionary spirit is preserved in the Church &c.*

While prosecuting their labours in North America the Brethren met with many things to exercise their patience, and prove the reality of their faith and trust in God. During the whole of the period, now under review, their Christian Institutions and their Missions among the heathen were often exposed to sufferings and dangers from the warlike movements of the Indians, and the civil commotions among the white Settlers. Under all these trials God was their stay, and He did not put their confidence in Him to shame.

The field, cultivated by them in the new world, required a constant succession of fresh labourers, to supply the places of those, who had entered into rest, to break up new ground, or to strengthen the hands of such as were previously engaged in the work, and needed assistance. Their institutions in the country were not yet able to furnish properly qualified labourers in sufficient numbers, to meet the encreasing demand for them. The American Brethren, therefore, looked for help to Germany; nor did they long look in vain. A company of forty persons arrived in Pennsylvania in 1761. They were destined, partly to advance the improvement of the Settlement, as mechanics and agriculturists, and partly to serve as ministers, schoolmasters and missionaries; and soon entered on their respective occupations.

With a view to the future supply of ministers for the American branch of the Church, an institution was founded on the plan of the preparatory Academy and Theological Seminary in Germany. For that purpose a large house, near Nazareth, called Nazareth-hall, was fitted up.

In 1762, Bishop Spangenberg, who had conducted the first company of Brethren to America in 1735, and since 1744 had, with two short intervals, during which he visited the congregations in Europe, had the chief superintendence of their establishments in this quarter of the globe, returned to Germany, being elected a member of the general Board of direction, constituted after Count Zinzendorf's decease. He was succeeded by Bishop Nathaniel Seidel and the senior, or lay elder, Frederick William von Marschall, to whom the inspection of the oeconomical and financial concerns was committed. Previous to his departure for Europe Spangenberg visited all the congregations and establishments in Pennsylvania, and convened a Provincial Synod, which assembled in the town of Lancaster in the month of May.

Without erecting many new Settlements, or organizing new congregations, the Brethren had sufficient work on their hands, in advancing the external improvement of the colonies previously built, and providing for the spiritual wants of the members of their Church and of many others, who sought their advice and instruction. In compliance with this the ministers, assisted by other brethren, continued to make frequent journies into the country to preach the Gospel, and confirm the believers in Christ in their most holy faith. Hereby the sphere of their operation was gradually enlarging. Besides the Settlements and congregations formed during the preceding period, the building of a new colony in East Jersey was begun in 1769, and called HOPE; and the former missionary Settlement of *Gnadenhuetten* which had been destroyed by the Indians,\* was again occupied, and colonized by the members of some small Societies residing in the neighbourhood.

In North Carolina, where the Brethren possessed an extensive tract of land, called Wachovia, the principal Settlement

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\* See Vol. I. p. 382. and Histor. Sketch. Chap. iii.



SALEM, increased but slowly, as the thick forests rendered the climate very insalubrious, and many deaths occurred. Much time and labour therefore were spent in clearing the land for cultivation, and introducing productive manufactories. Notwithstanding these difficulties two new colonies were erected, between the years of 1773 and 1775, and called FRIEDBERG and FRIEDLAND. They were built and inhabited by German families from other provinces, whose previous acquaintance with the Brethren and other circumstances induced them to move to Wachovia where they could more regularly enjoy religious instruction for themselves and their children. Besides these regular places established for serving their friends and neighbours with the Gospel, they received many invitations, even from remote parts in the two Carolinas and Virginia, to preach to the people and instruct the children. Here as well as in Pennsylvania, New England and other states, the friends of religion erected houses of worship for them, where they had an opportunity of proclaiming the glad tidings of salvation to many.

While God thus opened them one door of usefulness after the other, they were not without fear, that the enemy of souls, taking advantage of the disturbed state of the country, might be permitted, if not totally to ruin, yet considerably to obstruct and retard the work, in which they were engaged. This fear arose, in the first instance, from the hostile movements of the Indians; and though the troubles of war were chiefly felt in the missionary Settlements; yet Bethlehem, Nazareth and other places in Pennsylvania were exposed to great danger. The Indian congregation of Nain being obliged to take refuge in Nazareth, a set of fanatical people among the white Settlers, who insisted on the total extirpation of all the Indians, and were peculiarly inimical to the missions among them, threatened to destroy Bethlehem and the other Settlements, unless they would make common cause with them. They accused the Brethren of supplying their Indian converts with powder and shot to fight against the English. Some banditti set fire to the oil mill near Bethlehem; and it was solely owing to the providence of God, that the progress of the flames was arrested,

before any other buildings had been consumed. Bethlehem was again surrounded with palisades, and strict watch kept, which served in some measure to intimidate the enemy, and prevent any sudden attack. By the protection of the Most High the Settlement was preserved, and none of the inhabitants received any bodily injury.

In North Carolina the danger was equally great, and often much nearer than they apprehended. The Cherokees, who were the principal aggressors, and prided themselves on their prowess in war, formed a design of attacking the Settlements of the Brethren, chiefly, (as they afterwards confessed,) because they understood that the inhabitants were men of superior strength and courage, and their town strongly fortified. A successful attack on them, therefore, they conceived, would add not a little to their military glory. They approached the Settlement more than once during the night; but finding it surrounded with palisades, and hearing the watch, call the hour of the night, and ring a bell on the approach of danger, their courage failed and they retreated, fearing to encounter people, who, as they thought, were constantly on the alert, and well prepared for defence. In this we recognize the hand of God; for, if their enemies were deceived in the opinion they entertained of the Brethren, they themselves were equally ignorant of the extent of their danger. In their reports of 1761 and 1762 they write; "Except the marching of soldiers through our places, and being obliged to provide some thousand men with victuals, we experience little of the troubles of war; even our contributions to the army have never been intercepted." The Indians being at length totally defeated, and several of their towns taken, they laid down their arms, and in 1764 concluded a treaty of peace with the English.

Tranquillity being now restored the Brethren as well as the other inhabitants could peaceably attend to their respective occupations. It was not long, however, before they were menaced with new troubles, in consequence of the rupture between the mother-country and her colonies. The first convulsive symptoms were manifested in 1771 by a party, calling themselves Regulators, who commenced their insurrectionary

movements in the neighbourhood of Wachovia, and, as the Brethren would not join them, threatened to lay waste their Settlements. But, being defeated by the King's troops, the danger for that time passed over. The Governor, who headed the army, marched through Salem and Bethabara, stopping a few days in the latter place. This gave the Brethren an opportunity of presenting him with a loyal address, expressive of their attachment to the Government. This address was graciously received, and both he and the officers in his suite, testified much esteem for them and approbation of their labours. The Governor nominated two Brethren to be Justices of the peace.

About this time, the Under-Secretary of State, Mr. Knox, invited the Brethren to form a Settlement on his estate in Georgia, for the purpose of instructing his Negro slaves in Christianity. This invitation they the more readily accepted, as Georgia had been the first, and not unsuccessful scene of their labours in America, where they still had many friends, and where they might hope to find an opportunity of accomplishing one of the principal designs of their entering the country, which was to preach the Gospel to its Heathen inhabitants, whether Aborigines, or brought thither from other parts of the world. With this view Lewis John William Mueller, one of the teachers in the Academy at Niesky, an active and talented young man, was appointed for this station, and having been previously ordained, proceeded thither in 1774, accompanied by John George Wagner, to whom was committed the management of the external concerns of the mission. On their arrival in Savannah on the first of January 1775 their friends received them with great cordiality, and several gentlemen expressed a wish to have their slaves instructed.

A few days after, being joined by Brother Broesing from Wachovia, they removed to Knoxville, the plantation of the Under-Secretary. As they could not immediately begin the building of a Settlement, Broesing worked at his trade as a carpenter; Mueller preached every Sunday to the Negroes, and Whites, and otherwise attended to their spiritual wants;

and Wagner fixed himself at Sillehope, where, according to the wish of the proprietor of the plantation, Mr. Habersham, he kept a school for the Negro children, and endeavoured by private intercourse to make himself useful to the adults. The heat and humidity of the climate rendered the situation very unhealthy; and they all suffered much from fever. Mueller departed this life in November. This greatly discouraged the other two, especially as the Negroes appeared to have no ears for the Gospel. Their discouragements were increased by the political disturbances in the American colonies, which by this time were also agitating Georgia. Broesing and Wagner continued some time longer at their post; but finding that the object of the mission was not attained, they left Georgia. The former returned to Wachovia, and the latter went to England.

We shall close this section with a remark or two on the missionary labours of the Brethren during this period; for, though it is foreign to the design of this work, to detail their operations in Heathen countries; yet having traced the origin of the missionary spirit in the Church, it is pleasing to observe the existence and influence of this spirit at different periods.

Upwards of forty years had now elapsed since zeal for the conversion of the Heathen had been awakened in the Church, and stimulated its members to active exertions. In many instances God had graciously smiled on their exertions and granted them to rejoice in their labours. In other places they had met with sore disappointments; and, what was still more distressing, they had seen their fairest prospects suddenly blighted. Within the period now reviewed, their missionary undertakings in North America were more than once threatened with total destruction; and in South America, besides external difficulties, many a valuable life had fallen a sacrifice to the insalubrity of the climate. Amidst these appalling discouragements, the missionary spirit was not extinguished in the Church. Forbidden to preach the Gospel to the Heathen in one country, they went to another—were their Indian converts driven from their Settlements, the faithful missionary followed them into the desert—did the labourer sink under the burden of his work, or fall a victim to fell disease, others were ready to

occupy his place, and lay down their lives to win souls for Christ.

This enabled the Brethren not only to maintain their old stations in Heathen countries, but to extend their labours. New missions were begun, during this period, among the Free Negros in Surinam, and the Esquimaux on the coast of Labrador.\*

## SECTION VII.

*Results of the Synod of 1775—Extracts from the Journal of its Transactions.*

Conformably to a Resolution adopted by the Synod held in 1769, a similar assembly was convened six years after at Barbary, the place of residence of the Elders' Conference of the Unity, and continued its deliberations, in several sessions, from the 1st of July to the 8th of October, 1775. There were present fifty two voting members, including twenty six deputies from different congregations, besides guests.

Several circumstances combined to render this Synod the most important of any, that had been assembled since the renewal of the Brethren's Church, which from a very small beginning, had gradually extended both in the old and new world, and now held an influential station among other Christian communities. The Lord had moreover honored the Brethren to rank among the first of those Protestant societies, who aimed at the propagation of the Gospel among the Heathen. Much depended on the manner, in which they improved the talents committed to them, so as to render the influence they possessed productive of spiritual benefit to themselves and others. To attain this desirable object required not only individual piety, but the unity of the spirit in the bond of peace; enabling the whole body to labour together with the same design, and a communion of interest and feeling, avoiding in the execution of their plans, whatever might create discord. But this object could only be attained by a cordial agreement of all the members

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\* For detailed accounts of the Missions the reader is referred to Hist. Sketches of the Missions &c.

of their Church in certain *general principles*. To fix these principles, both in doctrine and discipline, had engaged the solicitude of the Brethren from the day when the Lord was pleased to revive among them the spirit of their ancestors. To simplify these principles, and thus consolidate their Union, formed a principal subject of consultation at this Synod. The Lord and Head of his Church bestowed on his assembled servants the spirit of love and harmony, endowed them with Christian wisdom and meekness, and caused the Resolutions they adopted for the government of the Church, to receive the unanimous and cordial approval of the several congregations.

These Resolutions, by the blessing of God, had a powerful influence in purifying the theology of the Brethren from the perile and offensive notions, which at a former period had disgraced it, and in producing general unanimity on the fundamental doctrines of the Gospel. They likewise served more fully to organize the Constitution, laying down certain fixed principles as its basis; which, in every *essential* point, have been confirmed by all succeeding Synods. A few extracts from the transactions of this Synod, are here inserted, containing those principles, which form the basis of their Brotherly Union as a Christian community. Acting on these principles has enabled the Brethren to preserve purity in doctrine and practice in their own congregations, to cultivate spiritual communion with many pious and sincere Christians in other denominations, and successfully to preach the Gospel of Christ to the heathen.

With regard to *Doctrine* the Synod of 1775 felt the same reluctance to compile what might be called a Confession of Faith, as the Brethren at Herrnhut had felt when they agreed to adopt the Constitution of the ancient Moravian Church;\* but by a unanimous Resolution inserted in its public Records the following declaration is made on this subject: "The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure, committed unto us, is this; *that by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from sin are to be obtained for all mankind.*

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\* See Vol. I. p. 230.

"We will therefore without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points.

1. "The doctrine of the *universal depravity of man*; that there is no health in man, and that since the fall, he has no power whatever left to help himself.

2. "The doctrine of the *divinity of Christ*; that God the Creator of all things, was manifest in the flesh, and reconciled us unto Himself; that He is before all things, and that by Him all things consist.

3. "The doctrine of the *atonement and the satisfaction made for us by Jesus Christ*; that he was delivered for our offences, and raised again for our justification: and that by his merits alone we receive freely the forgiveness of sin, and sanctification, in soul and body.

4. "The doctrine of the *Holy Spirit and the operations of his grace*: that it is He, who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

5. "The doctrine of the *fruits of faith*; that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude to Him.

"The more these divine truths are oppugned in our day, the more careful will we be to maintain them, and to see to it that they be duly acknowledged, declared and believed among us, that we may know the only begotten Son of God as our Redeemer, his Father as our Father, and the holy Ghost as our teacher, guide and comforter. Thus we shall secure our own salvation and fulfil the calling we have received of God."

The views of the Synod on the subject of the Constitution as far as relates to *fundamental principles*, may be collected from the following Extracts from its Journal:

1. "Nothing must be introduced into the Constitution of the Brethren's Church that is contrary to the doctrine of Jesus and his Apostles. In every thing *essential* to a Christian community it must be in exact agreement with that of the universal Church of God, of which the Brethren's Church forms a *part*. She must acknowledge the same Head, even the Lord Jesus Christ, be governed by the same infallible rule, his holy Word,

in all matters *purely spiritual*, allow of no authority superior to *His*, while she is willingly subject to all human ordinances, not contrary to his revealed will.

2. "Hence arises her duty faithfully to obey all God's commandments, to pray for and submit to the teaching of his Holy Spirit; that her members may be prepared to execute his will on earth, and finally join the Church triumphant in heaven.

3. "As a part of the universal Church of God, to which he imparts divers gifts and callings, we consider it to be our high distinction and privilege to adhere with unshaken faith, even in bonds and imprisonment, to the doctrine of Christ's atonement and to propagate it as widely as we can, among Christians and heathen.

4. "The Church of the Brethren is a House of God, which our Saviour himself hath built. He has herein manifested his sovereign will, and has established the same against the will of Satan and the world. For this reason *his holy will* ought to be done by all her members, and that *willingly*, even if it should not be done by the rest of mankind.

5. "Our congregations should be cities set on a hill, whose inhabitants let their light shine before men, their walk and conversation proving, that living faith in Jesus creates not merely true cheerfulness and happiness of mind, but also strict rectitude of conduct in its professors, who are zealously intent upon following after truth, faithfulness and charity towards their neighbours, and every virtue and every praise.

6. "It ought never to be forgotten, that it is our calling to resemble the Rechabites of old, who dwelt in tents. It ought to be said by us with truth: 'Here we have no continuing city, but we seek one to come.' This state of mind will preserve us from supineness, and keep alive a spirit of activity in the cause of God.

7. "To maintain the character of our Church as a *Unity of Brethren*, the principle must be preserved among us, that all our congregations and institutions form *one whole*, and no oppositions of interest ought to exist among them, or their individual members. Mutual sympathy and reciprocity of feeling, as the effect of true brotherly love, ought to pervade the whole



body, ready to be called into action as occasion may require. 'Whether one member suffereth all the members suffer with it, or one member be honored all the members rejoice with it' 1. Corinth. xii. 26.

8. "In order that as a part of the universal Church, we may more and more attain the aim of our high calling of God in Christ, it is not enough for her members to agree in doctrine and certain rites and ceremonies, but that they should individually be living branches in Christ the Vine, and thus exhibit to the world a community of true children of God, a family of God, having Jesus for their Head, whose members love each other as Brethren and Sisters, and maintain the closest unity of spirit."

These extracts render it sufficiently evident, that whatever changes had taken place in the outward circumstances of the Brethren's Church, her members were still cordially agreed in the fundamental doctrines of Christianity and had not lost the spirit, which animated their ancestors. Agreed with them in every essential principle of doctrine and constitution, the Synod cherished the hope, that by the influence of these principles aided by the Spirit of God, succeeding generations would show to the world, that, while occupying the place of their fathers in the Church, they were imitating their example in following after "whatsoever things are honest, whatsoever things are just whatsoever things are pure and lovely and of good report."

## CHAP. IV.

FROM THE SYNOD IN 1775 TO THE CLOSE OF THE EIGHTEENTH CENTURY.

### SECTION I.

*Results of the Synods of 1775, 1782, and 1789—Occurrences in the congregations in SAXONY—Removal of the Elders' Conference of the Unity to BERTHELS-DORF—The Printing-office of the Brethren receives more enlarged privileges—Publication of Bishop SPANGENBERG'S EXPOSITION OF CHRISTIAN DOCTRINE—Death of F. A. SCHOLLER, director of the Theological Seminary—Inundation and destructive fire at BARBY—GNADAU becomes centre of union of pious persons in that district—State of the congregations and labours of the Brethren in UPPER LUSATIA—Schools and system of education—Academy at UHYST and death of its director Count HOENTHAL—Death of Bishop SPANGENBERG and Count REUSS—In EBERSDORF and NEUDIETENDORF the Brethren form extensive acquaintances—State of the congregations in PRUSSIA, in the metropolis and its vicinity—Jubilee in RIXDORF—Death of Bishop GRASMAN, Sketch of his life and character—Building of GNADENFELD—NEUSALZ is alarmed by insurrections in POLAND—Conflagration at GNADENFREY—Visit of A. F. NITSCHKE to LANDSBERG—Prussian edict in favor of religious toleration.*

**M**ORE than fifty years had revolved since the renewal of the Brethren's Church. During this period she had passed through good and evil report, and, acting steadily on her fundamental principles, had, by the blessing of God been instrumental in promoting true piety among her members, in forming pleasing and useful acquaintance with many devoted servants of God and humble followers of Jesus in other Christian Churches, and in planting the standard of the cross of Christ in regions, where his name had hitherto been wholly unknown. Duly estimating the honor hereby conferred on her by her divine Head and Lord, the Synod of 1775 most solemnly

renewed the pledge, to be a people entirely devoted to his service, faithfully adhering to the word of his patience, and fearlessly confessing him before men. To give effect to this her congregations had, by their representatives at the Synod, cordially agreed to certain constitutional principles, which, though in the main acted upon hitherto, had not been so clearly defined. With this period, therefore, a new era commenced in her history. An account of the most remarkable events in it, will enable the candid reader to form a tolerably correct opinion, how far she has redeemed her pledge.

Although the members of the Synod had no reason to doubt that their constituents would generally and cordially approve the resolutions they had adopted; yet the peculiar circumstances, in which the Church was then placed, strongly recommended the expediency of holding visitations, as soon as possible, in all the establishments belonging to her union. This important duty devolved on the Elders' Conference of the Unity. As soon, therefore, as the Synod had been dissolved, this Conference took measures for the due execution of the commission, and between this and the next Synod, in 1782, visitations were held by its members, not only in all the congregations and institutions on the continent of Europe, but also in Great Britain and Ireland, in Russia, Asia and North America. The result was, that the visitators were every where received with unfeigned brotherly kindness, and found all the congregations they visited sincerely disposed to ratify the acts of the Synod, and confirm their brotherly agreement. Visitations to places at a greater distance were undertaken some years later, namely to the West and East Indies.

The close and minute attention, which had been paid to the interests of the Brethren's Church by the Synod of 1775, the precision, with which the fundamental principles of its constitution had been defined, the spirit of cordiality, with which the congregations had voluntarily ratified these principles; together with the tranquillity, enjoyed by the Church in every country, except North America, till the commencement of the French revolution, and the increasing respect for their institutions, enabled the Brethren to prosecute their labours with

blessing to themselves, and not without a beneficial influence on others. The scene of their labours was not materially enlarged, at least not in the same proportion, as at an earlier period; but institutions previously formed were better consolidated, and their undertakings carried on with fairer prospects of permanency and success. If the congregations, especially in the Settlements, increased less rapidly than formerly, the number of persons, grounded with them on the one only sure foundation of Christian union, was augmented, new doors of usefulness in this department of their service being opened; and their endeavours to bring the heathen to the fold of Christ, were accompanied with evident blessing from on high.

These considerations excited the gratitude of the Synods, assembled in 1782, and 1789, the former at Berthelsdorf, and the latter at Herrnhut. These Synods were occupied rather with an examination of the state of the Church in her several relations and with confirming the essential principles of the constitution, than in altering any part of it. Their Resolutions served chiefly to preserve the unity of the spirit in the bond of peace, maintain the established order of the Church, and guard her members against losing sight of the great and ultimate object of their brotherly union. The Synod of 1782 considering the castle of Barby, which was held on an uncertain tenure, ineligible for the residence of the Elders' Conference of the Unity, resolved to fit up the Mansion-house at Berthelsdorf, and erect some additional buildings, for the accommodation of the members of this Board, where they could more conveniently transact their business. These measures were gradually carried into effect; and Berthelsdorf has ever since remained the residence of this Conference.

In relating the more remarkable occurrences in the several establishments of the Brethren's Church during this period we begin with Saxony, in which country the Church was revived, and in which the chief Settlements are situated. Here the Brethren successfully prosecuted their labours, enjoying the undiminished favor and protection of the Sovereign, and the respect and good will of all subordinate authorities, both civil and ecclesiastical. The period was, with but few and short

interruptions, a season of external peace, in which the congregations could be built up in their most holy faith and quietly pursue their several callings.

The congregation in the town of Barby, though the least numerous, still possessed considerable importance while it continued the residence of the governing board of the Church, which in the year 1784, was translocated to Herrnhut. Some years prior to this the Brethren's printing-office obtained, by an edict from the court of Saxony, the same privileges with other printing-offices, the censorship of every book there published, being committed to the minister of the Brethren's congregation, a privilege which at that time was of considerable importance. Among other works, which issued from this press during the present period, one in particular deserves to be mentioned. It was written by Bishop Spangenberg, at the request of the Synod, and published in 1779 in one volume octavo, with the title *Idea fidei fratrum*. Two or three quotations from the preface will show the occasion and design of the work.

Having mentioned that his publication is not to be considered as a *new confession* of faith of the Brethren's Church, because she has more than once solemnly declared her cordial assent to the Augsburg Confession, the author thus proceeds: "Several worthy men have intimated to us, that it might prove useful, if the Brethren were to lay before the public in a plain and connected form their views of divine truth, and their knowledge in the Gospel, or as St. Paul expresses himself, 'in the mystery of Christ.' Others have gone still further and asserted, that the Brethren were in duty bound, particularly in these critical times, when many do not scruple most shamelessly to pervert the truths of the Bible, to confess before the world, that they are not ashamed of the Gospel of Christ. The Brethren themselves have been convinced, that it was necessary for them thus publicly to state their opinions as the erroneous tenets, with which they are charged, are almost innumerable.

"Throughout the whole I have made truth my object; I mean the truth, which shows us the way to eternal life, which is to be found alone in Christ, which delivers us from the ser-

itude of sin, and through which we are sanctified by God. This truth no man can discover by his own powers, were he even possessed of the understanding of an angel. Our Lord Jesus Christ says to his Father, ' *Thy word is truth!*' The Gospel, that is to say, the doctrine of Christ and his Apostles, is, therefore the truth here spoken of. The Gospel of our salvation is emphatically called, *the word of truth*; and this we find in the holy Scriptures. For this reason my constant care has been to maintain what *the Scriptures declare*, on every subject discussed in this treatise. And I am fully assured, that herein I have acted agreeably to the wish of my brethren; for we have repeatedly and in the most solemn manner pledged ourselves to adhere unalterably to the doctrine of Christ and his Apostles as set forth in the Bible."

This publication was very opportune. It served to correct the language of the Brethren on religious subjects and render it more chaste and scriptural; and it gave other Christians a clearer insight into their doctrinal views. Though it is not to be expected that the author's sentiments will in *every* case accord with the opinions of individuals in his own Church and of Christians in other denominations: yet the rapid sale of the work in Germany and the various translations of it into other languages, indicate a favorable judgment on the part of the religious public in general.\* On the continent of Europe it was an effectual means of exonerating the Brethren from the charge of heresy, which had been so unmercifully dealt out against them. Many persons in authority, especially clergymen, who had opposed their labours, after perusing this exposition of their doc-

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\* It has been translated into nearly all the European languages. The English translation bears the title of *An Exposition of Christian doctrine as taught in the Protestant Church of the Brethren*. A second edition was published in 1790, in one Vol. 8vo. of nearly 500 pages. Dr. Brown, (in his History of Missions) says: "From this work, (the Exposition) it appears, that, with regard to the leading truths of the Gospel, the principles of the Moravians are in perfect unison with the sentiments of serious Christians of all denominations."—The late Mr. Newton observes in his Treatise on the Doctrine of the Holy Trinity: "I am free to confess, that of all the systems of Divinity I am acquainted with, none seems to accord more with my sentiments, and particularly in what relates to the Trinity, than the Brethren's Exposition of Doctrine."

trine, gladly bade them welcome, and facilitated their intercourse with their parishioners.

Another remarkable event in the history of Barby was the removal of the Theological Seminary in 1789, from thence to Niesky, the reasons for which will be more distinctly stated hereafter. About four years before, the oldest professor at this institution, Frederick Adam Scholler, finished his earthly pilgrimage. He was one of those students in Jena, who at an early period connected themselves with the Brethren's Church. After completing his academical course, he engaged for some years as tutor to several young brethren, studying at this and other universities. In 1754, when the Brethren founded their own Theological Seminary, he was nominated principal of that institution, and, excepting a short temporary residence in another Settlement, continued in that office till eleven years before his death, when increasing debility necessitated him to resign it. Besides his erudition as a divine, he possessed an extensive knowledge of philosophy, mathematics and natural history. By his lectures in theology and other sciences, he prepared many useful labourers in the Brethren's Church, both among Christians and heathen. His openness of character and unaffected piety endeared him to his pupils, and gave a very beneficial direction to his influence over them.

In the spring of 1784, the town of Barby and the whole surrounding country were visited by a dreadful calamity, which though less severely felt by the Brethren, than others, excited many fearful apprehensions; followed by the liveliest gratitude when the distress was over. Owing to the unusual length and severity of the winter, the whole country had for many weeks been buried in deep snow, and the ice in the rivers Elbe and Saale, at the confluence of which Barby is situated, had acquired immense thickness and solidity. With the approach of spring a sudden thaw set in. This was followed by a destructive flood, which inundated the greater part of the town and the whole country for many miles round, carrying along with it, not only trees and fences, but entire rows of cottages. The elevated situation of the Brethren's premises preserved them from destruction. Thankful for their own preservation,

they could not behold the distress of their fellow townsmen without deep commiseration. They, therefore, took speedy measures for relieving their most pressing wants, and supplied them with bread and other provisions, which, in many streets had to be conveyed in boats, and handed in through the windows in the second story.

A similar preservation of their persons and dwellings, was experienced by them, during two conflagrations. The former happened in 1791, when twenty-five houses became a prey to the flames; and the latter in 1798, which reduced sixty-eight buildings to a heap of ashes. They rejoiced to be able by indefatigable exertions to assist in stopping the progress of the fire, and in affording seasonable aid to the sufferers.

Of the neighbouring Settlement of Gnadau, it is sufficient to remark, that it became more than heretofore the centre of union of many pious persons in the adjacent country. In 1790 many persons in the country of Mannsfeld were stirred up to greater earnestness in religion. They were visited by Brethren from Gnadau, with whom they soon formed a connection. This being quite agreeable to the clergyman and the magistrates the awakening spread more and more, especially among the children and young people. At Christmas about seventy of these little ones requested that a meeting might be held with them, though some were in consequence severely treated by their evil-disposed parents.

In Upper Lusatia the establishments of the Brethren advanced in external prosperity, nor did the members of their Church lose sight of their spiritual calling.

During the warlike commotions in Saxony in 1778, Herrnhut had once an unpleasant visit from a rifle corps, who with dreadful menaces demanded an exorbitant contribution, to be paid within two or three hours. They however marched off without committing any excesses. The tranquillity of Niesky and Kleinwelke was never interrupted. All the Settlements in the marquisate had the pleasure of repeated visits from members of the Elders' Conference of the Unity, who improved their temporary residence at Herrnhut for acquiring a more intimate knowledge of this and the two neighbouring congrega-



tions, in order more successfully to promote their spiritual welfare. Having spent about a year in the Silesian congregations they returned to Herrnhut in 1789, and after attending the Synod held in that year, in 1791 fixed their residence at Berthelsdorf, where it has since continued.

The labours of the Brethren in Lusatia were not confined to their Settlements, but took as wide a range as the constitution of the country allowed. The public preachings in the three congregations of Herrnhut, Niesky and Kleinwelke were attended by numerous hearers from the adjacent villages, and on festival days the concourse of people, some coming a considerable distance, was often so great, that numbers could not find room within the chapels; even the large chapel at Herrnhut, which can accommodate between two and three thousand hearers, was sometimes so crowded, that the inhabitants withdrew to make room for visitors. Many, who sought closer connection with the Brethren, were formed into small Societies and occasionally visited in their respective places of abode by labourers appointed to that office. Both from Kleinwelke and Niesky the Brethren found easy access into Lower Lusatia, where many Vandals reside. In this district the Brethren visited in seventy eight towns and villages, their Societies consisting of from four to five hundred members.

The beneficial influence of these endeavours was now generally acknowledged. In most parishes, where these Societies were formed, the clergymen treated the Brethren's minister and societies with respect and kindness, and countenanced their assemblies for mutual edification. In general the misconceptions concerning the Brethren's Church gradually gave way to more correct and favorable sentiments. Many were the testimonies, both public and private, borne to the soundness of their doctrine and the rectitude of their proceedings. A respectable clergyman of the Lutheran Church addressed a friendly letter to the Synod of 1782, in which he thus expresses himself: "We will be closely united together, and firmly grounded on the Rock of salvation, Jesus Christ and his atonement, and live the life of faith in the Son of God, who has loved us and given himself for us; Him we will love

fervently, and live in fellowship of spirit with Him, and from love to Him offer to him our souls and bodies and all we are and have as a living sacrifice; and because we believe with the heart, we will boldly confess Him with the mouth. 'This shall be the ground of the covenant I will make with you and with all in your beloved congregations, who are built on this sure foundation. I pray for you to our great Saviour, who rules in the midst of his enemies, and hath collected, preserved and protected a congregation; and which He will preserve and protect till the day of his appearing. To her he hath committed the Word of his cross as a precious deposit, which the powers of darkness cannot take away or destroy.'

To render their labours in this department as useful and beneficial as possible, the Synod of 1782 addressed a letter to all the Societies in connection with the Brethren's Church, in which they affectionately exhorted the members, to conduct themselves as true followers of Jesus in the several relations, in which they stand to their ministers and fellow parishioners, that thus it may be manifest, that they have not received the grace of God in vain. The same Synod also adopted a Resolution authorizing the Elders' Conference of the Unity, to convene the principal labourers in the Societies to a Conference for the purpose of deliberating with them on their service, and on the best means for rendering it extensively useful. This Conference assembled at Herrnhut in 1785, and continued its sittings from the 1st to the 9th of July. It was attended by twenty four labourers from the Societies in Germany, Switzerland, Norway and Livonia.

Upper Lusatia was at this period the principal seat of the more important Institutions for education, connected with the Brethren's Church. These Institutions were, and have continued to be, of two kinds. Those, established for the education of ministers' children, and for training young men for the ministry; and Day and Boarding-Schools. The former of these Institutions being established for the benefit of the whole Church are denominated *Unity's Schools*. It is chiefly to these that the reader's attention is here directed.

Of these, the Theological Seminary is the most important.

Its rise and establishment at Barby have been mentioned before. It remained in that town for thirty five years; but the Synod of 1789 found weighty reasons for a change; the youths of the Academy at Niesky removing to Barby, and the students of the Seminary to Niesky. This took place in October. Here there was likewise a School for younger boys; and one for the daughters of ministers at Kleinwelke.

Aware of the influence, which these Institutions must necessarily have on the future prosperity of the Brethren's Church, and solicitous to render that influence as beneficial as possible; the Elders' Conference of the Unity appointed a meeting of their director and principal teachers, which was held at Herrnhut in the month of November 1787. Several changes in the mode of education, were afterwards introduced, and followed by beneficial results.

Here it may not be out of place to make a few remarks on the Brethren's mode of education, the advantages of which were about this time recognized by many persons, in no connection with their Church. These advantages have been derived, not from the introduction of any novel method of conveying instruction, but from a proper classification of the pupils, and constant inspection, both during the hours of leisure and recreation, and those allotted to study. Without discrediting the labours of those, who have employed their talents in facilitating the acquisition of knowledge; experience has convinced them, that, in whatever way it may be desirable and useful to free the *Nursery* from every thing, which would make learning disagreeable to young children, no real benefit is gained to those of riper years, by giving the business of a School the appearance of mere amusement. On the contrary, they conceive that one of the greatest advantages, derived from an efficient system of education, consists in early familiarizing the pupils with the serious truth that nothing can be attained in this life without labour and perseverance, and thus habituating them to diligence and regularity in all their pursuits.

To accomplish the several objects of education, the Brethren in their larger schools, classify the pupils, first according to their ages, and secondly according to their proficiency. By

the first arrangement those of nearly the same age dwell together in one room under the constant inspection of one of the teachers; and by the second, those whose proficiencies are nearly equal, are put in one class. These classes seldom consist of more than twelve scholars, so that they can conveniently be attended by one master; and as the schools scarcely last longer than one hour, the attention of the scholars is not wearied by being too long fixed on the same object. Care is also taken, that the classes, in which the languages, mathematics &c. are taught, are held in the early part of the day, when the memory and faculties are in the best order for study; the easier branches of learning being reserved for the afternoon. The several lessons and tasks are learned and prepared by the scholars out of the regular school hours in their respective dwelling rooms, in order that the time allotted for instruction may be strictly employed for that purpose. This regular division of time respects not only the hours of instruction, but every other occupation during the day and week, and has an obvious tendency to impress on the pupils the advantages of order and precision in every undertaking.

As instructors of youth the Brethren avoid, as much as possible, all coercive measures, and endeavour to enforce diligence and good conduct by addressing themselves to the understandings and affections of their pupils. They seek on all occasions to convince them, that as obedience to their parents and teachers, and the proper application of their time and talents to learning, are duties required by God himself; they cannot be truly happy without a faithful performance of these duties. By thus leading their pupils to act from religious principles, they have in many instances successfully guarded them against the pernicious influence of ambition, and taught them to find both the stimulus to exertion, and the reward of industry in the fear and love of God. The same principle, we may add, has also operated on the teachers and ushers. They have attended to their respective duties in the schools from love to God, and a sense of the importance of their calling. This has given to the educational system of the Brethren its religious character—a character, which is more strikingly

apparent in the principles and spirit inculcated on both teachers and scholars, than in the regularity, with which scriptural instruction and devotional exercises are attended to in their schools.

Their method of education being countenanced by persons in other Christian communities, the Brethren received many applications to admit children, whose parents were not in Church fellowship with them, into their institutions; and as but a limited number could be taken into the Unity's Schools, *Boarding Schools* were gradually established in most of the Settlements, where the pupils are educated and instructed at a moderate charge.

On account of its peculiar designation we shall briefly notice the Academy at Uhyst, instituted in 1784, with the avowed object of meeting the wishes of several noblemen and persons of rank, principally in Germany and Livonia, who had often applied for admission of their sons into the Academy at Niesky. But as the future destination of these young gentlemen differed materially from that of the youths educated at Niesky; it was considered more eligible to begin a separate Institute for their accommodation. In this Academy the pupils receive an education, fitting them for entering into one of the German Universities, or engaging in the public service of their country, either in the civil or military department. No difference, however, is made in the distinctive features of the Brethren's educational system; and the teachers and other persons employed are all members of their Church. The gratuitous direction of the Academy at Uhyst was accepted by Count Hohenthal, who, notwithstanding his many public duties as one of the principal and most active Vice Presidents of the Protestant Consistory of Saxony, attended to its minutest concerns with characteristic punctuality. He closed his life suddenly, by means of an apoplexy, on the 14th of August 1794, while on a visit at Herrnhut.

The important services he had rendered to his native country, his benevolence and generosity, and his unfeigned piety made his death a public loss. In the Church of the Brethren, with which he had for several years been in close fellowship, his

memory will be long respected. Forgetful of his superior rank, he delighted to treat as his brethren and sisters the meanest members of her communion, if he discovered in them the mind of Christ; and he counted it an honor to employ his talents and influence for aiding her endeavours for promoting the cause of morality and religion. Of this he gave a plain proof by accepting the office of director of the Academy at Uhyst, by advancing from his private purse the sum required for establishing it, and liquidating a debt incurred during a season of temporary embarrassment. After his decease the superintendence of the Academy was committed to the minister of the congregation in Kleinwelke, the nearest Settlement to Uhyst.\*

The establishment of an Academy in this village was of importance in another respect. It enabled the Brethren to pay more attention to the Society formed in that place in connection with their Church, for the spiritual benefit of whom, and all who were disposed to make use of it, a particular service was held every Sunday evening in the Academy. And one of the teachers having learned the Vandal language, the vernacular tongue of most of the villagers, found easy entrance among them, and occasionally delivered a sermon in that language in the parish church.

Before we leave Lusatia we must mention the death of two highly esteemed servants in the Brethren's Church, Bishop Spangenberg and Henry the 28th Count Reuss, who during this period entered into the joy of the Lord, closing their valuable lives at Herrnhut.

With the first of them, Bishop Spangenberg, the reader has long since become familiar. After his return from North America,† he was chosen a member of the board of direction, afterwards named the Elders' Conference of the Unity; and held the presidency in it from the Synod of 1769 till his last sickness. A dropsy, which commenced early in the spring of 1792, accompanied with many painful and distressing symp-

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\* Some years after it was found necessary to remove this Academy to Great Hennersdorf, near Herrnhut.

† See Vol. II. p. 55.

toms, terminated his valuable life on the 18th of September, at the advanced age of eighty-eight years, sixty of which had been spent in the service of the Brethren's Church. Faith in his Saviour, fervent love to Him and unshaken hope in God, even in circumstances the most difficult and trying, were traits in his character, which distinguished him in all the diversified scenes of his laborious life, and shone with undiminished lustre to its very close. Nor was he less distinguished by unaffected humility. Notwithstanding his superior talents and unceasing labours, he always spoke of himself as the meanest among his brethren and the unworthiest of God's servants, who had no claim on his mercy but what he derived from the merits of his Redeemer.

Henry the 28th Count Reuss fell asleep in Jesus on the 10th of May 1797, in his seventy first year. While yet a youth he formed a resolution to dedicate himself to God, and consecrate his time and talents to his service. His father, the reigning Count of Lobenstein, countenanced the determination of his son, and committed him to the care of his uncle, Count Zinzendorf, who, after he had spent some time in the Brethren's Theological Seminary, employed him as an assistant in his labours. In 1747 he married Agnes Sophia Countess of Promnitz, who entered into all the views of her consort for the extension of the Redeemer's kingdom. After his uncle's death he was chosen a senior civilis and member of the Elders' Conference of the Unity, and held that situation till his death; rendering many important services to the Brethren's Church, especially in negotiations with several sovereigns and princes. His noble and upright character gained him general respect; and his undissembled love to Jesus, his zeal and faithfulness in promoting the cause of Christ, and his attachment to a community, whom he considered to be a people of God, entitle him to an honorable place among the few mighty and noble of the earth, who esteem the reproach of Christ greater riches than the treasures of the world.

In the two remaining Settlements within the Saxon territory, Ebersdorf and Neudietendorf, no events of general interest occurred during this period. Both these congregations opened

their hearts and houses to the poor fugitives, from the Settlement of Neuwied, during the war in 1795. The hostile attack, with which they were menaced the next year, was providentially averted, Saxony being declared a neutral state. The Boarding-School for boys at Ebersdorf flourished; and both in this Settlement and that of Neudietendorf the Brethren found an opportunity of forming several small Societies in the neighbourhood. Among their many visitors were reigning princes and other persons of the highest rank, besides clergymen. They derived great satisfaction, from an acquaintance with a Protestant minister from Austria. From him they learnt, that in that Roman Catholic country, there were several Protestant congregations, consisting of more than eleven thousand members, who were closely united together and whose ministers preached the Gospel in its purity, and that real hunger after the Word of God was observable among them, not a few being solidly awakened, who met for private edification.

We now proceed to a relation of the more remarkable occurrences in the Prussian dominions, in which next to Saxony, the Brethren's labours have been most extensive.

Their congregation at Berlin, though not very numerous, continued to enjoy tranquillity, and gradually extended its sphere of usefulness. In Potsdam and Koenigsberg chapels were built and by a royal rescript, licensed as regular places of worship; and the Societies in these towns and the surrounding country increased.

The colony at Rixdorf, begun by Bohemian emigrants, had now existed fifty years. Only one of the first colonists had survived this period, and a second generation had sprung up, of whom only nine families belonged to the Brethren's Church. These set apart the 30th of September 1787 for celebrating the fiftieth anniversary of the establishment of the colony, and invited all the other colonists of the Lutheran and Calvinist communions to the solemnities held in their church. About four years prior to this the Bohemian congregations here and in Berlin were deprived of the valuable services of Andrew Grasman, a Bishop of the Brethren's Church, by his death in 1783 in the eightieth year of his life.



Grasman was a native of Moravia, and belonged to a family, who secretly favored Protestantism. His acquaintance with Christian David, in 1725, served to strengthen the religious impressions, he had previously received. He associated with some other pious people, and they began to meet for edification. They were in consequence, cited before their Popish superiors. Refusing to discontinue the meetings, they were put in prison; but being soon set at liberty recommenced their meetings. The adversaries, finding threatenings unavailing, confined them in the jail at Neutitschein, and put them in irons, thrusting them into a dark dungeon, where they lay in the most miserable plight for half a year. Enfeebled in body and mind, teased with the daily visits of a Jesuit, and having no other prospect before them than that of supporting a wretched existence as galley slaves; they resolved, though not without great perturbation of mind, to repeat the Roman Catholic confession of faith. Hereupon they were forced to submit to very degrading labour, were fined in a sum of money, and at length, on giving security, set at liberty. They had not been long liberated before they recommenced their meetings; and were again betrayed. A Jesuit was sent to them for the purpose of converting them; but they determined boldly to confess the truth, and openly revoked the forced confession they had made on a former occasion. The Jesuit, finding all his admonitions, menaces and promises of no effect, lodged a complaint against them with the Government, and positive orders were issued for their instant apprehension. Having received timely notice of this, they were enabled to make good their escape that very night. Lying concealed with some friends for two days, they evaded detection and reached Herrnhut on the 30th of April 1728.

In this place Grasman found that spiritual edification which he felt he needed. His brethren soon discovered in him gifts, which fitted him for becoming a messenger of peace to others. A circumstance however occurred in 1730, which threatened to disappoint their hopes. Grasman was forcibly enlisted by a recruiting party, and conveyed to Loebau, but, through the mediation of Count Zinzendorf, obtained his dismissal.

Between the years 1731 and 1740 he was sent on a deputation to Livonia, attempted a mission to the Laplanders and Samoyedes, and held a visitation in Greenland. After spending several years in serving the Societies in Holstein, Sleswig and the adjacent countries, he was in 1752 called to Berlin, and four years after consecrated Bishop, with a particular view to his having the superintendence of the Bohemian congregations at Berlin and Rixdorf, which office he held till his death, making the capital his usual place of residence.

His clear views of divine truth, his missionary spirit, his simplicity and unaffected humility, joined to great firmness and the meekness of wisdom, gained him general respect, and the Bohemian congregation lost in him a minister doubly endeared to them by his long and valuable services, and his perfect knowledge of their language.

Leaving the capital and its vicinity, we next direct our attention to the provinces of Prussia. In Silesia the Brethren had for many years cultivated a pretty extensive field. In addition to the three previously existing Settlements a fourth was formed in 1781 near the village of Pawlowizky in the principality of Oppeln.

Roesniz in Upper Silesia was one of the towns, in which, agreeably to the royal rescript of 1743, permission was granted to the Brethren to erect a chapel, and perform religious worship according to their own ritual.\* Here a minister from their Church held private meetings for edification; but as unforeseen difficulties were thrown in the way, the chapel was not built, and in 1749 the minister was expelled. Hereby the members of his congregation were left destitute and their communications with the Church, to which they belonged, restricted to occasional visits. This induced the early patron of the Brethren, Baron von Seidlitz,† to purchase the estate of Pawlowizky, in the hope that it might serve as an asylum for the Brethren in Upper Silesia. The purchase was concluded in 1766, shortly before the Baron's decease. The Brethren in Roesniz and its vicinity gratefully accepted the offer, and

\* See Vol. I. p. 307.

† See Vol. I. p. 306.

settled at Pawlowizky, their number being gradually increased by several families, who moved thither from other congregations. They erected a small chapel and obtained a minister from the Brethren. God blessed the testimony of his Word, so that it did not remain unfruitful. Many pious people in the neighbourhood, in the Austrian part of Silesia and in Moravia, visited Pawlowizky with benefit to their souls.

Hitherto, however, the worship of the congregation was restricted to private meetings for edification. The greater the blessings they derived from these, the more did they long for all the privileges of a Christian Church; but as yet no prospect appeared for the attainment of their wish; as it could not be realized without a special royal edict. Mean while God very unexpectedly prepared the way. His Majesty Frederick II. observing the temporal advantages gained by the Brethren's Settlements in other parts of his dominion, apprized the Elders' Conference of the Unity, that it would comport with his royal will, if they were disposed to form a Settlement in Upper Silesia. In consequence of this intimation, Bishop Layritz and Baron von Heithausen were deputed to treat with his Majesty's ministers. The result was that an edict was issued in their favor, dated April 20th 1780, guaranteeing to the new Settlement the same religious and civil privileges, which were enjoyed by the Brethren in their other establishments in the Prussian dominions.

A beginning was immediately made to lay out a regular Settlement, within the manor of Pawlowizky, which received the name of GNADENFELD, and in the spring of 1782 contained, besides several family houses, a handsome chapel, and minister's dwelling. After enjoying internal and external prosperity for several years, Gnadenfeld was visited by a heavy calamity in 1792. About 9 o'clock at night on the 1st of September, one of the offices of the Brethren's house was discovered to be on fire. The flames spread so rapidly that in a quarter of an hour, not only the out-buildings but the house itself, together with the adjoining dwelling and shop of a soap-boiler were in a blaze, threatening destruction to the whole Settlement, and to the adjoining village of Pawlowizky.

Providentially the strength of the wind abated, and thus by the help of God and the strenuous exertions of the inhabitants and their neighbours, who hastened to their assistance, the further progress of the devouring element was arrested. The poor sufferers found immediate shelter among those, who had escaped the calamity, and were treated with brotherly hospitality. Charitable gifts were remitted from other congregations by which their more immediate wants were relieved: yet not till in the summer of 1794, were the houses completely re-built.

By the establishment of a Boarding school for boys, and by forming a connection with a considerable number of pious people in the vicinity, Gnadenfeld was favored to diffuse the light of divine truth to the surrounding country. Several of its inhabitants were natives of two villages in Moravia, of much notoriety in the history of the Brethren's Church at the time of its revival, Kunewalde and Zauchtenthal. The proprietress of these villages, Countess von Harrach, in 1799 paid a visit of some days to the Settlement, attended at the different services in the chapel, and in various ways expressed her esteem for the Brethren. She regretted that, (being a Roman Catholic and residing in a Roman Catholic country,) she could not allow those of her tenants, who were acquainted with the Brethren, to hold religious meetings, though she knew well, that they met for no other purpose than to promote their souls' salvation by reading the Word of God. "I esteem them," added she, "as my best tenants and most faithful subjects; for I have had a proof of their attachment to me during a late commotion among the peasantry."

The older Settlements in Silesia advanced in external prosperity, and continued to enjoy those religious means, which by the blessing of God, served to confirm the inhabitants in their determination to live to Him, who loved them and gave himself for them. Their course was in general peaceful and tranquil, and furnishes but few incidents for the historian to dwell upon.

This tranquillity was in some degree interrupted during the warlike commotions in Poland in 1793 and 1794. Neusalz, lying near the frontiers, was more exposed to danger than the other Settlements, and for some time kept in anxious suspense.

Many fugitives arrived in the town from South Prussia, spreading the most alarming rumours of the insurrection in that country, and the rapid approach of the rebel army. But the measures adopted by Government succeeded in putting down the rebels, and restoring peace.

A calamity of a more private nature, but far more distressing to the sufferers, befel Gnadenfrey. About noon on the 4th of August 1792, a fire broke out in one of the back buildings, belonging to the house of the single Brethren, and though immediate and strenuous efforts were used to extinguish it, the uncommon drought and the direction of the wind, which drove the flames towards the Settlement, rendered all efforts unavailing. In less than two hours the largest buildings in the place, including the old and new chapels together with the dwellings of the Minister and other Labourers, the houses of the single Brethren and single Sisters, the widows' house, the merchants' shop, and some family houses were laid in ashes. The difficulty of extinguishing the fire was increased by the exhaustion of all the cisterns and reservoirs in the Settlement, which rendered it necessary to convey water from a distance, a labour that would have baffled all exertions, had it not been for the active assistance given by their neighbours. But, when the distress had reached its height and every human aid to prevent the flames from spreading appeared ineffectual, the wind shifted. This animated the inhabitants to renew their exertions, and by the help of God, they succeeded towards evening of the next day in preventing further mischief. By this calamity four hundred and sixty persons were deprived of house and home, and lost the greater part of their property. The loss sustained, in public and private property, amounted on a very moderate calculation to upwards of twenty thousand pounds.

As soon as the anxiety and confusion, unavoidably connected with such an event, had subsided, the congregation assembled in the burying ground to offer their united praises to the Lord, who in the midst of chastisement had remembered mercy. The Scripture text for the day of the conflagration was, *Thus saith the Lord, thy Redeemer, and he that formed thee from the*

*tomb, I am the Lord that maketh all things. Is. xlv. Ch.—*  
 and powerfully reminded them, that, the calamity they be-  
 railed, would not have befallen them without his permission  
 and that resignation to his will was both their duty and their  
 privilege. "We dare not ask," (say they\*) "why our gracious  
 and merciful Lord hath permitted so great a calamity to befall  
 us, but we submit with resignation to his holy will; and as we  
 find sufficient reasons to humble ourselves before him as sinners,  
 we adore his justice, entreat his pardon for our past offences,  
 and pray that nothing may be found among us, to impede the  
 accomplishment of his blessed views in thus afflicting and try-  
 ing us." Having cleared away the rubbish and put an awning  
 over the remaining walls of the chapel, divine worship was  
 performed there on Sunday the 12th of August and attended  
 by a great concourse of people.

On the first appearance of danger the young ladies in the  
 Boarding-school were kindly provided for in the neighbouring  
 mansion of a nobleman; and the other sufferers were accom-  
 modated with lodgings and other necessities, partly in the  
 Settlement, and partly in the adjacent village of Peilau. In  
 the following days large quantities of provisions and contribu-  
 tions in money were sent from several towns; and some clergy-  
 gymen in the neighbourhood preached appropriate sermons,  
 and raised subscriptions among their parishioners. As soon as  
 informed of the disaster the Elders' Conference of the Unity  
 deputed two of its members to visit Gnadenfrey, and assist the  
 inhabitants with good advice and a liberal donation. All the  
 congregations came forward, in the spirit of true brotherly  
 love, to condole with their suffering brethren, and lend a help-  
 ing hand in retrieving their losses. Nor did the distance of  
 England and America obstruct the stream of charity, but  
 liberal contributions poured in also from these countries, thus  
 mitigating as far as in their power the sorrows of those who  
 were fellow-members with them of the same household of faith.

By this timely and liberal aid, and by the strenuous exertions  
 of the inhabitants, the rebuilding of that part of the Settlement,

\* This quotation is taken from a Circular sent by the congregation at Gnaden-  
 frey to their Brethren in other places, soliciting their sympathy and aid.

which had been destroyed, proceeded so rapidly, that in less than two years, all the public edifices and private houses were again inhabited, and appropriated to their respective uses.

Amidst these external troubles the congregations in Silesia, while enjoying the divine peace in their own Settlements, were favored to be a good salt in the country, where God had given them tents to dwell in. The number of serious inquirers after truth, with whom they became gradually acquainted, increased from year to year, and Societies in connection with their Church, were formed in several places.

Many Jews from Poland being in the habit of attending the annual fairs held in the town of Neusalz, some of the Brethren endeavoured to improve these opportunities for exciting their attention to Jesus, as the Messiah; but as yet without any visible effect. On one occasion, however, five Jews attended the public service with much apparent seriousness. It was frequently observed, that the domestic economy of the Brethren and their ritual of worship made a pleasing impression on the people of this nation. A Jewess even remarked, "In such a place I would like to live; here my soul is joyful; here I find such a people of God as *we* once were."

The edict respecting religious toleration, published by Frederick William II. soon after his accession to the throne of Prussia, created a temporary uneasiness among the Brethren, as in that edict they were classed with Jews and Menonites, and designated Herrnhuters, a term which seemed to imply an unaccredited sect; and which at a future period might obstruct their labours in the Prussian states. Being much pleased with the public recognition of the fundamental doctrines of Christianity, contained in this edict; the Brethren on their part, were disposed to remain silent, especially as they had every reason to rely on the favor of their Sovereign. In the mean time, however, the edict engrossed much of the attention of both friends and foes; and the former were apprehensive, that it might in time to come be made a pretext for infringing on the privileges of the Brethren.

These representations induced the Elders' Conference of the Unity to commission Baron Julius Frederick von Tschirschky

to lay their complaint before the Government. The result was, that the King issued a new rescript in their favor, confirmatory of all their former rights and liberties. This document was published with "Remarks and Illustrations," by Baron von Moser, who, though in no connection with their Church, warmly espoused their cause. With a short extract from his pamphlet, we shall conclude this section: "Thus did the Brethren give the King a pleasing opportunity to declare, by means of this document, his clemency, favor, and good will towards their Church, and at the same time to bear a public testimony to their orthodoxy, their zeal in promoting pure Christianity, and in preaching the Gospel to the Heathen, and their loyalty as subjects; and thus publicly to avow his own religious sentiments, and that he was not ashamed of the name of Christ."

## SECTION II.

*Occurrences in the congregations in the South of GERMANY—Inundation at NEUWIED—Distress of that Settlement during the war—Situation of the Societies in the PALATINATE, SWITZERLAND, ALSACE and FRANCE—Situation of ZEIST during the commotions in the UNITED NETHERLANDS—Formation of the United Netherlands' Society for the Furtherance of the Missions—ZEIST is threatened with new troubles—State of the congregations in AMSTERDAM and other towns—Renewal of the Mission at the CAPE OF GOOD HOPE.*

In narrating the transactions of the Brethren in the South of Germany we begin with Neuwied. By the charitable aid received from other congregations, and the blessing of God, which rested on the industry of its own inhabitants, this Settlement gradually recovered from the heavy losses it had sustained at a former period.\* Its boundaries were enlarged, new buildings erected, and boarding schools for boys and girls established; and Neuwied became in a temporal as well as spiritual sense a field which the Lord had blessed.

Towards the end of February 1784 the whole town of Neuwied, and consequently also that part which the Brethren inhabited, was thrown into imminent danger by a flood, caused

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\* See Vol II. p. 27.



by a sudden thaw and the breaking of the ice on the Rhine. The water rose so rapidly, that within a few hours every part of the town was inundated, and no other means for saving their lives appeared left to the inhabitants, than by escaping to the heights beyond the town. The danger arose, not so much from the flood, as from the masses of solid ice carried along the stream with great velocity, and breaking down several strong walls. The masses of ice assumed different shapes. Some had the appearance of *icebergs*, in miniature, standing about four feet above the water, and nearly the same under its surface; others were icefields, measuring from twenty to twenty-four square feet; again others were formed like sharp-pointed rocks. Nor did these masses come singly, but rather (if the expression may be allowed) like floating batteries, threatening destruction to whatever impeded their progress. From the 29th of February to the evening of the 2d of March, Neuwied was five times exposed to the desolating effect of these ice-masses.

Several houses in the town were considerably damaged and in part demolished; but, as far as could be learnt, no lives were lost. Notwithstanding the exposed situation of the Settlement, near the strongest current of the river, no serious damage was done to the buildings; and the inhabitants were preserved from bodily hurts. The girls and some sisters had, at the commencement of the danger, taken refuge in a neighbouring village. They all returned in safety, and joined the rest of the congregation in praising God their preserver, for the help and deliverance afforded them.

After enjoying repose for some years, Neuwied was visited with a series of troubles, far greater than any preceding calamity. Except the information, derived from the public papers, this part of the country had hitherto remained ignorant of the terrors consequent on the French revolution; and the town of Neuwied had afforded an asylum to two hundred emigrants, chiefly of the nobility, who, after the flight of the King of France, considered themselves no longer safe in their native country. In the summer of 1792 the danger of war drew nearer. The defeat of the German army sent to invade

France, the incursion of French troops into Germany, who had taken Mayence and were forcing their way to Coblenz, naturally led Neuwied to expect a similar fate, and to fear the worst on account of the shelter it had given to the French emigrants. Alarmed by the success and rapid movement of the enemy, many of the inhabitants sought safety in early flight: which towards the end of October became pretty general. The Settlement being as much exposed as any part of the town, the sisters and the two schools were removed to Zinendorf, a village on the opposite banks of the Rhine, about three miles beyond Cologne. Their abode here was however, but of short duration, and they returned to their homes before the end of the month, as the arrival of Hessian and Prussian troops put a stop to any apprehension of immediate danger. The town now enjoyed rest and peace for nearly three years.

The success which in the mean time attended the military operations of the French, and the cruelties, which had here and there been committed by the victorious army, could not fail to spread terror on their nearer approach; but as their conduct at the siege and taking of Coblenz was marked by no atrocities, and as the belligerent powers had come to a mutual agreement, to remove the theatre of war from the country between that town and Cologne; the dreadful anxiety, which had prevailed in Neuwied, by degrees subsided; and the inhabitants, though greatly oppressed by the quartering of soldiers, the dearness of provisions, the stoppage of trade, and the levying of contributions, remained otherwise unmolested.

In the month of August 1795 hostilities recommenced, and for several weeks exposed Neuwied to all the horrors of war. Its destructive effects were severely felt in the Settlement of the Brethren, as, owing to its local situation, it was less protected than other parts of the town. To prevent the transport of the French troops across the Rhine, the Imperialists erected batteries, and formed a line of defence at the upper end, and along one side of the town. On the 13th the French, who occupied the opposite heights commenced a brisk cannonade, which was answered by the Imperialists, and continued day and night, to the no small terror of the inhabitants. This,

however, was only the prelude to scenes of far greater distress. In the night preceding the 27th of August the French had taken possession of a small island in the Rhine, lying opposite to the village of Weisen Thurm. With the earliest dawn of day they opened a brisk fire on the Imperial batteries; and a dreadful contest ensued. Much damage was done to Weisen Thurm; nor did Neuwied wholly escape. Heavy and small shot poured into the streets in all directions, injuring several houses, and setting fire to an extensive manufactory. Fortunately the weather was perfectly calm, otherwise the destruction would have been much greater, for none could assist in extinguishing the flames; every one being intent on his own safety. Those, that could do it fled; and many concealed themselves and their property in cellars. Many also were the providential preservations of individuals. A bomb shell burst before the house of the Brethren's minister, broke the window and scattered its fragments into the room, where his wife and children were sitting, without hurting any of them. As soon as the firing had somewhat abated, measures were taken for conveying the weaker part of the congregation to a place of safety. The pupils in the boys' school were provided for in the castle of Montrepos, situated on an eminence about four or five miles from Neuwied. Many mothers with their children, and a company of single sisters, followed in the same direction, and procured lodgings in the villages of Niederbiber and Rodebach. Other families took refuge wherever they could find it. Flight now became general; and the next day, being Sunday, the whole town was in motion, and presented a scene of indescribable confusion and distress. Before night the major part of the congregation had evacuated the Settlement, and sought an asylum in Rodebach; a few only, chiefly unmarried brethren, having stayed behind to guard the houses and property.

A fortnight passed in anxious suspense; and as a regular engagement between the French and Imperialists appeared unavoidable, and must have exposed the open villages to even greater danger than the town, most of the fugitives returned to Neuwied, which assumed a more tranquil appearance on receiving intelligence, that the French had crossed the Rhine.

near Dusseldorf. On the 14th of September the Imperial camp was broken up; and the troops marched off without committing any excesses either in the town or country.

The French now made their appearance; and were civilly received by the inhabitants. At first they behaved with modesty, and paid for such articles as they wanted; but, as their numbers increased, they became tumultuous, rushing into the shops and houses, and seizing whatever came in their way. The houses belonging to the Brethren shared the same fate; for, though they had procured a safe-guard, it was impossible altogether to prevent depredations and atrocities. The villages were in still greater danger as the whole country was infested by marauders. Amidst this confusion a company of widows and single sisters, together with the pupils of the boarding school, returned in safety to Neuwied. Some other fugitives from the congregation, unable to effect their return so soon, suffered much from terror and anxiety, some falling into the hands of plunderers.

After days of comparative tranquillity, Neuwied became once more the theatre of warlike operations. October the 19th the French evacuated the town; but entrenched themselves in its immediate vicinity. The discharge of cannon from their numerous batteries and other works met no resistance, as all the trees and hedges had been cut down. Before the Imperialists made their appearance, French cavalry patrolled the fields and re-entered the town, spreading terror and confusion. Being forced by a piquet of Imperial riflemen to retreat, their batteries played so successfully on the town that the inhabitants were compelled to seek shelter in the cellars. Having obtained reinforcements, the French re-occupied the town and expelled the Imperialists. A general plundering ensued, and extended to the Brethren's Settlement, which had hitherto remained unmolested. Most of the inhabitants took refuge in the chapel. In one of the streets seven family houses were forcibly entered and plundered; and the proprietor of one of them and his brother received some personal injury. A skirmish, which took place in this street between the French and Imperialists, ended in the discomfiture of the former. During the conflict,

the chapel, though much exposed to the fire both in front and rear, sustained no damage; and during the plundering of the other houses by the Imperialists, those who had sought shelter in it were not molested.

The night passed quietly; but with the break of day hostilities recommenced. As it was impossible to foresee the issue of the contest, and many feared that, if it came to extremities, flight might be rendered impossible; the Elders of the congregation considered it their duty to provide for the safety of the children in the school and those widows and single sisters, who were anxious to remove; leaving the rest to follow their own conviction. Conformably to this resolution, a number of sisters and the pupils in the school with their teachers, and several other persons left Neuwied on the 20th of October, and proceeded to Ebersdorf, where they were received with brotherly kindness. Some others followed; making the whole number of fugitives, seeking an asylum in that congregation, about one hundred. The major part however, remained at Neuwied, determined not to quit the Settlement, unless it were actually set on fire. Its preservation is, under God, to be chiefly ascribed to their courage and indefatigable exertions.

With a view of putting a stop to further hostilities, the government of Neuwied resolved, with the consent of the Imperial general, to send a deputation to the head quarters of the French, on the opposite banks of the Rhine, in order to negotiate an armistice. The execution of this important affair, was entrusted to a brother belonging to the Neuwied congregation. His representation and entreaties had the desired effect.

Things now began to wear a more peaceable aspect. This induced several members of the congregation, who had fled to the neighbouring villages, to return to the Settlement. On the 9th of January 1796 the congregation could again celebrate the Lord's supper, after having been deprived of this sacred ordinance for nearly half a year. On the 22nd of the same month the minister, who accompanied the fugitives to Ebersdorf and had proceeded to Berthelsdorf for the purpose of laying before the Elders' Conference of the Unity a circumstantial account of the state of affairs at Neuwied, returned. He was

the bearer both of letters, testifying the sympathy of other congregations in the afflictions of their brethren and sisters at Neuwied, and of liberal donations, evidencing the reality of their brotherly participation.

These days of tranquillity, however, were only like the calm which precedes a storm. As early as February the Imperialists augmented their works of defence, and in April the French re-occupied the island in the Rhine. These operations renewed the dangers of Neuwied; and as intelligence arrived, on the third of June, of the approach of French reinforcements, several brethren and sisters fled to Frankfort on the Mayne. The next day the Imperialists evacuated the town, and on the 5th the French crossed the Rhine. Though the quartering of soldiers, which this occasioned, was attended with various inconveniences and apprehensions; the stricter discipline, which was now maintained, prevented the repetition of former excesses. Several skirmishes took place during the summer months, and exposed the town to danger, more particularly in September, when the French were obliged to retreat to the left bank of the Rhine. Soon after affairs took a favorable turn; Neuwied was declared a *neutral town*; and on the 24th of April 1797 intelligence was received of a treaty of peace having been concluded between the two belligerent powers. Tranquillity being thus restored, measures were immediately taken for repairing the damage done to several houses in the Settlement, and before the end of summer, all the fugitives had returned, except the pupils of the boys' school, who remained at Ebersdorf till the following spring.

In reviewing the years of terror, which had passed away, the congregation in Neuwied found far more cause for gratitude than despondency. Amidst all his chastisements the Lord had not taken away his mercy from them. His arm had afforded them protection in the most imminent danger; so that, during the repeated attacks on the town, and skirmishes in the streets, not one individual had lost his life. The recollection of these, and many other mercies, lightened the burden of those inconveniences, unavoidably connected with the quartering of soldiers, and the general stagnation of trade. And, as not only

the neutrality of the town continued to be respected, but a separate treaty of peace was concluded between France and the prince of Neuwied, the prospect became daily more cheering.

A visit paid to the congregation in 1798, by a member of the Elders' Conference of the Unity, brother John Christian Quandt, proved the means of reviving their faith and hope; and the liberal contributions he brought with him from other congregations, while it refreshed the hearts of the sufferers, demonstrated the truth of the scripture maxim: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

One of the original intentions of forming a Settlement at Neuwied was, to afford a centre of union, and of occasional resort, for the members, and especially for the Labourers, of the Brethren's Societies in the adjacent country, in the Palatinate, Switzerland and France. The manner in which the Brethren endeavour to serve these and similar Societies on the Continent, is by visiting the members in their respective places of abode, conversing with them on the things belonging to their peace, and holding meetings for edification in every convenient place, either in a chapel, or school house or a private dwelling.\*

Visits of this description were paid by some Brethren, residing at Neuwied, through a pretty extensive range of the surrounding country. One of them brother Mueh, in the year 1788, met with very unexpected and unjustifiable opposition. Being with his wife on a visit to the Societies in the Palatinate, some evil disposed persons in the town of Hasloch, succeeded in exciting the magistrates against them. They were in consequence put into confinement in the town hall, being lodged in separate apartments, and deprived of every comfort and convenience, nothing being allowed them for a week together but bread and water. On the 10th day Mrs. Mueh was seized with a serious illness. By the kind interference of the physician, who attended her, she obtained, yet not without great difficulty, some articles of bedding, of which she stood much in need.

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\* See Vol. I. p. 298, *Note*; and Vol. II. p. 31 and 32.

As soon as intelligence of their situation could be conveyed to Neuwied, two brethren were dispatched to minister comfort and aid to them. By their interposition they were, after a confinement of sixteen days, set at liberty, on condition of quitting the Palatinate, and paying the expenses of their arrest, amounting to one hundred guilders. This occurrence must be viewed as an exception; for in general the labours of the Brethren were not only not obstructed, but approved and countenanced both by the clergy and the magistrates.

The boarding school at Montmirail in the principality of Neuchâtel, and the Society connected with it, continued in a prosperous state. By occasion of an official journey to that country, undertaken by Bishop Risler in 1787, the Labourers of this and other Societies in Switzerland assembled to a Conference for mutual consultation and encouragement.

During the commotions, consequent on the French Revolution, the Societies in Alsace, Geneva, and other states in that part of Europe, which in the first instance became the theatre of the revolutionary war, were exposed to many dangers. The situation of the Brethren in Alsace excited serious apprehensions among their friends in other places, as eighteen months elapsed before any authentic accounts were received from them. At length certain intelligence was conveyed through a third hand, that no member of the Brethren's Societies in that country had lost his life, though their sufferings in other respects had been very great, of which the long and anxious suspense, as to the turn affairs would take, was not the least.

Similar divine protection was afforded to the Brethren in Geneva during the tumultuous proceedings in 1794. The Labourer of the Society, Brother Mettethal, being a foreigner, was obliged to leave the city. By the solicitations of a friend permission was granted to his wife to remain a little longer, for the purpose of attending a sick lady. Her stay was prolonged six months; during which she was frequently a spectator of the most horrid scenes. Armed parties perambulated the streets, and forcibly entered several houses, dragging their inhabitants to prison. As the infuriated mob exercised little or no discrimination, she ascribed it solely to the overruling hand of Provi-



dence, that none belonging to the Society were arrested, or otherwise maltreated. It was no less a peculiar subject of gratitude, that in the most critical times the Brethren could hold their religious assemblies without disturbance, and with no other inconvenience than the absence of some members, whose civil duties required their attendance at the meetings of the citizens. In Basle, Bern, Schaffhausen, Zurich and other cantons, the Brethren met with no material interruption in their labours.

John Jacob Buchmann, the Brethren's Labourer in the South of France, who had resided ten years in Bourdeaux, was obliged to return to Germany in 1794. His relation of the almost miraculous help and preservation, which he and his friends had experienced during the most critical and perilous period of the Revolution; awakened the liveliest sympathy and gratitude. Affairs having taken a more favorable turn, he willingly yielded to the solicitations of his friends, and returned to Bourdeaux in the year 1800.

In Holland former prejudices against the Brethren subsided, restrictions to their labours were removed, the Government patronized them and the clergy acknowledged the orthodoxy of their Church, and even bore public testimony to it at one of their national Synods held in 1776. Their ministry in Amsterdam, Harlem and other towns, where they had formed congregations, was attended by large auditories; and the Settlement at Zeist excited the admiration of many visitors, not only on account of its local beauties and improvements; but still more on account of the consistent piety of its inhabitants.

During the commotions which agitated the United Netherlands, between the years 1784 and 1787, the Brethren, in common with the other peaceable inhabitants, were exposed to various sufferings. Their determination to join neither party, but to conduct themselves, under every change of circumstances, as loyal subjects, was disliked by the more violent of both parties, who failed not to circulate various false reports concerning the intentions of the Brethren. But, committing their cause to the Lord, they awaited the issue in faith and patience, and left their defence to Him. Nor was it long before the very agitators of these evil reports were convinced of their falsehood.

Calumnies and various temporary inconveniences were the natural effects of the agitated state of the public mind; but they were not the only trials of their faith and patience. In 1786 the internal commotions of the country grew more alarming, and Zeist seemed likely to become the theatre of war. In September Dutch troops were quartered in the village, and though none were billeted on the houses in the Settlement, a heavy expense was incurred by providing for them. The patriots had possessed themselves of Utrecht, while the partisans of the hereditary Stadholder were occupying Amersfort. Zeist served as a place of rendezvous for the army of the latter. The following May both parties commenced active operations near Iutphaas. This rendered the situation of Zeist more critical; for the forces of the Stadholder, fearing a sudden attack, took the needful precautionary measures, by strengthening their numbers and forming four small camps round the Settlement, composed of five thousand men. As the head quarters of General Moenter were at Zeist, the camp was several times visited by the Stadholder; and the concourse of people, decorated with orange ribbands, which flocked to the place from all quarters, amounted on some days to more than a thousand. Many, both officers and privates, attended divine service in the Settlement with much apparent devotion; and when the camp was broken up, not a few declared, that there was nothing they regretted more, than losing the opportunity of attending the Brethren's worship.

Several occurrences excited fresh apprehensions of the continuance of the war, and its ultimate consequences. A circumstance, which created very serious alarm, was the erection of three powder-magazines in the village. One of them actually took fire on the 17th of August, yet without doing any material damage; and it was attended with this good effect, that all the powder was immediately conveyed into the camp. The Brethren succeeded in preventing the establishment of a military hospital in the Settlement, and the erection of a corn magazine in one of the squares; but they suffered, in common with their neighbours, from the total stoppage of all communication with Utrecht, and the consequent scarcity of provisions.

On the last day of August the patriot army in Utrecht commenced a brisk fire from their batteries on those erected in the camp at Zeist.

About the middle of September intelligence was received, that a Prussian army had marched into Holland, expelled the patriots from Utrecht, and garrisoned it with the troops of the Stadholder, who entered that town in person on the 16th being followed by the Council of the State of Utrecht. By degrees the troops were withdrawn from Zeist, and the Settlement was delivered from the danger, with which it had been so long and seriously menaced. On the 25th of the just mentioned month the Brethren, Baron von Ranzau, and Mr. Lewis von Laer presented a congratulatory address to the President of the States of Utrecht, to which he returned a gracious answer. And on the 30th of October Baron von Ranzau went to the Hague, being deputed by the congregation in Zeist to convey their respectful gratulations to the hereditary Stadholder. The princess honored him with a private audience, her illustrious consort being too much engaged with public business to see the deputy.

Zeist now enjoyed a season of repose from without, which the Brethren endeavoured to improve for the advancement of the congregation in the saving knowledge of the Gospel, and for extending the sphere of their usefulness. The increasing number of visitors, from far and near, induced them to renew the original custom of performing divine worship alternately in the Dutch and German languages, the former having for some time been discontinued, as nearly all the inhabitants of the Settlement were Germans, or at least well acquainted with that language. In 1793 a Society was formed at Zeist, designated "The United Netherland's Society for the Furtherance of the Missions of the Brethren among the Heathen, especially in the colonies of the United Netherlands." This Society charged itself more particularly with the support of the Missions in Surinam and at the Cape of Good Hope. The subsequent interruption of the communication between the Batavian republic and her colonies, and the cession of the Cape territory to England, limited the sphere of the operations of this Society.

It, however, as far as possible, continued its exertions in behalf of the Brethren's Missions; and served likewise to keep alive the interest, which had been excited in this country, for the extension of the Redeemer's kingdom.

France having declared war against England and Holland, the latter country was in February 1793 brought into new trouble and perplexity by the rapidity, with which the hostile army penetrated into the United Provinces. This time, however, the danger was of short duration, as hostilities ceased in March. But the following year, after the French had conquered the Austrian Netherlands, new and more serious dangers threatened Holland. Under these circumstances the Brethren committed themselves to the protection of the Lord, whose help they had richly experienced in former trials. It was a solace to their minds to join their Christian fellow subjects, in the exercise of prayer and supplication, on the weekly Prayer-days, appointed by Government during this season of calamity; and to feel assured of the sympathy and intercession of their Brethren in other congregations. Notwithstanding the terrifying reports, industriously propagated, of the excesses committed by the French, wherever their armies proved victorious; very few of the inhabitants of Zeist withdrew from the Settlement. The feeling which generally prevailed was that of confident reliance on the help of God.

In January 1795 the marching of Dutch and English troops through Zeist; and providing them with quarters, became more frequent; and after the defeats of the allied armies, a considerable part of the British forces, on their march to Amersfort, passed through the village. Large fires, for which doors, window-shutters, railings and whatever of wood fell in their way were taken, excited great fears for a conflagration, which, however, was happily averted. Far more alarming was the approach of a regiment of Uhlans in British pay. On their march from Schalkwyk, about nine miles from Zeist, they had committed dreadful depredations and other excesses. These they repeated on entering the village. A woman died with terror, and many others were taken dangerously ill. Some Brethren went out to meet them, hoping to prevent atrocities;

but they were plundered and maltreated. With much difficulty they at length prevailed on the officers to interpose their authority. Upwards of one hundred and fifty privates were lodged and entertained in the house of the single Brethren, intended to serve as a safeguard to the rest of the houses. Much mischief however was done in the Inn, which lies beyond the boundary of the Settlement, chiefly owing to the cowardice of the landlord, who with his family fled to Amsterdam. In the midst of the confusion, which the flight of the landlord occasioned, a brother ventured to go to the Inn and, with the assistance of some English light dragoons, succeeded in stopping further excesses and saving much of the property. The house was afterwards used for quartering troops.

The arrival of the French, which, while yet in prospect, had excited the greatest terrors, when it actually took place, passed over without any violence or excesses. The lieutenant colonel, who commanded the first battalion, which entered Zeist, of his own accord offered to leave ten men as a safeguard. Two brethren went mean while to Utrecht, to wait on General Pichegru, who received them very politely, and gave them a written order, containing directions to the different commanding officers, whose corps might be stationed at Zeist, to leave twenty-five men as a safeguard, who were to be relieved by an equal number from the following corps. This order was strictly obeyed.

A special capitulation entered into with the French by the States of Utrecht stipulated that no supplies should be sent from that town into the country. The rigorous enforcement of this stipulation occasioned in a short time a pressing want of provisions at Zeist, the more so, as the troops, quartered there, rendered the consumption much greater than at other times. A first attempt, made by the Brethren, to obtain a mitigation of this article in the capitulation failed. But on a change in the command, which, after the removal of Pichegru, devolved on Van Damme, they renewed their application with success. The General received the deputies with great kindness, and furnished them with a passport, which *allowed the United Brethren in Zeist to fetch the necessary provisions from Utrecht.*

It excited both surprise and gratitude, as well among the Brethren as the other inhabitants of the Netherlands, that the change in the political constitution of these provinces, was effected without those distressing circumstances and that effusion of human blood, which had attended similar measures in neighbouring States. To the more oppressive accompaniments of the change in the constitution must be reckoned, the increase of taxes, the stagnation of commerce and the dearness of provisions. On the other hand, the new constitution, not only secured, to the Brethren as well as others, complete religious liberty, but, in some cases, enlarged their privileges. Among others they were allowed that of solemnizing marriages by their own ministers in their own chapels. These were formerly contracted before a magistrate in the town hall.

Amidst the pressure of the times Zeist increased in external prosperity. The boundary of the Settlement was enlarged, and its manufactories were benefitted by the numerous visitors, who, especially during the summer months, came thither, partly to attend divine worship, and partly for pleasure. The concourse of strangers, who remained a longer or shorter time in the Settlement, was greater during this period than ever before. On Whitsunday 1797 near two thousand persons, among whom were many French officers and other individuals of distinction, perambulated the squares and streets of Zeist.

The congregations in Amsterdam and Haarlem remained undisturbed during the political commotions in the country. In both towns the ministry of the Brethren was attended by many serious hearers, which rendered the enlargement of the place of worship in Haarlem necessary. In Amsterdam the Brethren disposed of the premises hitherto occupied by them, being situated in an inconvenient part of the town, and made a purchase of some in a more eligible situation. At the opening of the new chapel the Mayor and most of the magistrates were present, and the concourse of hearers was so great, that hundreds could not gain admittance. They however planted themselves in close rows in the street, and observed the greatest silence during the whole time of divine worship.

In Blockzyl, Middleburg, Gorkum, Hertogenbush, Gouda,

and other towns, the number of persons, in connection with the Brethren's Church, had so much decreased, that it was no longer found practicable to maintain resident ministers in each of these places; yet a pleasing and encouraging intercourse with them was kept up by occasional visits. The same was the case with Akrum in Friesland, after the removal of the minister, who, owing to increasing debility, was obliged to resign his office. The congregation at Norden in East Friesland, though not very numerous, could still support a resident minister. His labours were rendered profitable to many; and he formed pleasing acquaintance with several clergymen, by whose invitation he attended the meetings they had instituted for conferring together on the duties of their office.

The favorable opinion of the Dutch public respecting the Brethren, of which they had had many pleasing proofs during this period, excited a hope that they might be permitted to renew the mission at the Cape of Good Hope, and induced the Synod of 1789 to adopt a unanimous resolution to that effect. No sooner was the intention of the Brethren known in Holland, than it met with many zealous advocates, especially among the clergy. These and other persons of influence warmly espoused their cause, collected liberal contributions among their friends, and made the missions a subject of special and earnest prayer to God. For some time, however, success appeared doubtful. Several persons of distinction, to whom the Brethren applied, though otherwise favorably disposed, gave it as their decided opinion, that the Directors of the Dutch East India Company would never consent to the establishment of a mission in the Cape territory. They therefore advised the Brethren, without seeking formal permission, to send missionaries to South Africa, and quietly commence their labour among the Hottentots, promising in this case to give it all the support in their power. But against this the Brethren had insurmountable objections, never wishing to act in a covert manner, which might have the appearance of opposition to constituted authorities. Thus further proceedings were for a while suspended.

In the mean time their intention became known at the Cape, and created considerable agitation. A person of much influence

strongly opposed the measure, while others as warmly defended it, charging the opponents with sinning against God, if they persisted in their hostility. At this critical period, in the summer of 1791, one of the directors of the East India Company, visited Zeist. Being fully informed of the wish of the Brethren, he promised to use his influence for securing the favor of his colleagues, and eventually the patronage of the Prince Stadholder. Encouraged by him the Brethren drew up a Memorial, petitioning leave to establish a Mission among the Hottentots, and other Heathen at the Cape of Good Hope. With this Memorial the Bishop Rothe and Baron Ranzau repaired to the Hague, and presented it to the Solicitor of the East India Company. It was read in a full sitting of the Directors without opposition. In the sequel, however, various objections were raised against it; but on being referred to a Committee, the objections were overruled and the Petition granted. On this occasion the Brethren found several sincere friends among the directors, of whom the president, Mr. Temmink, is deserving of particular notice. During the whole of the negotiations, and in the prosecution of the undertaking, he steadily espoused their cause. On submitting the Vote of the Directors to the Stadholder, he referred the Prince to his own observation on the character and conduct of the Brethren, when he paid a visit to Zeist. This drew from the Prince an unreserved acknowledgment of their good and loyal conduct, and his entire approbation of the Vote of the Directors. Thus was the mission at the Cape, which had been suspended for fifty years, renewed with the best prospect of success; and by the blessing of God, this prospect, though obscured by occasional clouds, became from year to year brighter and more cheering.\*

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\* See Hist. Sketches of Missions. Chap. VI.



### SECTION III.

*State of the congregations in GREAT BRITAIN—Building of FAIRFIELD—Sunday Schools established there and in other congregations—Death of Brother BENJAMIN LATROBE, and sketch of his character—A congregation is formed at WOODFORD—Further labours of the Brethren in ENGLAND—Extensive field in YORKSHIRE—Labours in WALES and SCOTLAND—State of the Church in IRELAND—Amidst much external distress, new doors for preaching the Gospel are opened—Forced to quit the field in the SOUTH—The counties of KILKENNY and WICKLOW are visited—Occurrences in the NORTH—Improvement at GRACE-HILL—Distresses during the Rebellion in 1798.*

In Great Britain and Ireland the labours of the Brethren, during this period, were chiefly confined, to the building up of their own congregations in the faith and hope of the Gospel, without very considerably enlarging the sphere of their activity. Omitting any remarks on their general proceedings, which were not materially changed, we shall present our readers with such facts only, as have something of the air of novelty.

The well known internal commotions in England in 1780 exposed the establishments of the Brethren in London, Bath, Fulneck and other places, to temporary danger from the fury of a mis-guided mob, who threatened to destroy their chapels and houses, and maltreat the inhabitants, unless they would make common cause with them. By the mercy of God their wicked designs were frustrated, and except the effects of fright, no other ill consequences ensued.

At an early period a congregation had been collected in the village of Duckenfield\* in Cheshire. Much grace prevailed in this congregation, which shone as a light into distant parts of the surrounding country, and it rapidly increased in members, some of whom became useful servants in the Church, both at home and abroad. The chapel, which had been once enlarged, was again found too small to accommodate the regular hearers; but the uncertain tenure of the lease on which the ground was held, and the unwillingness of the proprietor to renew it on better terms, rendered it inexpedient to incur the expense,

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\* See Vol. I. p. 319.

which would have become unavoidable by a further enlargement. This revived the wish, previously entertained by the Brethren, of forming a regular Settlement somewhere in that neighbourhood. Some negotiations for effecting this were set on foot during a visitation, held by Bishop von Watteville in the English congregations in 1778; but these and subsequent negotiations terminated unsatisfactorily. At length an eligible piece of ground was obtained in the township of Droylsden in Lancashire, lying nearly midway between Duckenfield and Manchester, at the distance of four miles from the latter town. This ground, containing about sixty acres, the Brethren rented for the term of nine hundred and ninety nine years, and took possession of it in October 1783.

The building of the new Settlement, which received the name of FAIRFIELD, proceeded so rapidly, that, besides several family houses, a large and handsome chapel with adjoining dwellings for the ministers, two edifices, one for the single brethren, and the other for the single sisters, with the requisite work-shops and offices, were completed, and the streets and gardens, and a burial-ground laid out and inclosed, in less than two years. On the 9th of July 1785 the chapel was solemnly opened for divine worship, with a sermon by Brother Benjamin Latrobe, which was attended by a very large concourse of people from all parts of the vicinity. For some years after its erection Fairfield, owing to its low situation, and the marshy nature of the soil, was subject to fevers which annually carried off some of its inhabitants. But the gradual improvement of the place by draining and planting, has rendered it as healthy a situation as any in the neighbourhood, while the neatness of the buildings, the beauty of the gardens and shrubberies, and the general regularity of the Settlement, make it one of the most pleasant villages in Lancashire. Boarding schools for boys and girls have been instituted and received the suffrage of public approbation, and, what is of still higher value, have become nurseries, in which the pupils receive not only a good scientific education, but have ample opportunity of learning the lessons of true piety. Nor have the labours of their instructors been in vain, as is sufficiently evident from the testimony of not

a few, and from their Christian conduct in advancing years. Fairfield has also the honor of being the first congregation of the Brethren, which took an active share in the religious instruction of the Poor, through the medium of Sunday schools. Institutions of this kind, for boys and girls, were set on foot in 1793, and have ever since been continued. The average attendance is between two and three hundred. They all attend a discourse, specially addressed to the children every Sunday morning, and are likewise present at the public service in the afternoon. The example of Fairfield was soon followed by the congregations at Bedford, Fulneck, Wyke and other places in England.

Not much more than a year after he had assisted at the opening of the chapel in Fairfield, and in organizing that congregation according to the plan of a regular Settlement belonging to the Brethren's Church, Brother Benjamin Latrobe finished his active and useful life on the 29th of November 1786. His first connection with the Brethren and subsequent labours for promoting their cause in Ireland have been mentioned in a preceding chapter.\* He afterwards served the congregation at Fulneck as its regular minister, and removed in 1765 to London, the general superintendence of all the Brethren's establishments in England being committed to him. In executing the important duties, which thereby devolved upon him, he acted with exemplary faithfulness; and in difficulties, under which men of weaker minds were ready to sink, he evinced a firmness of conduct, which was the natural result of great energy of mind, sound judgment, and unshaken trust in divine Providence. Attached to the Brethren's Church by the strongest ties of Christian affection, it was his delight to employ the superior talents, with which God had endowed him, for advancing her true spiritual and temporal welfare. Yet neither his brotherly kindness, nor his exertions in the cause of Christ, were confined within the narrow limits of his own community; he embraced in the bonds of the Gospel all, of every denomination, who loved the Lord Jesus in sincerity;

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\* See Vol. I. p. 329.

and formed an extensive circle of acquaintances, especially in the higher ranks of society, who esteemed him as a man and a Christian, and honored him as a devoted servant of God. Their personal friendship for him became, in not a few instances, the means of correcting misconceptions concerning that part of the Christian Church, with which he was connected; and of eliciting a willing acknowledgment of the soundness of her doctrine, and respect for her labours in promoting pure and undefiled religion.

In disinterested devotedness to the cause, to which he had dedicated his talents and his life, he set a noble example to all in public stations of every description. He never sought worldly advantages either for himself or his family. But for the temporal as well as spiritual welfare of others, he was at all times ready to use his influence and best exertions.

"In native eloquence, improved by study, we have never seen his equal in our Church, and those who have heard him in the pulpit, will grant, that his pre-eminence over most preachers in *his* day was great. His language flowed with such ease, that, even when he raised his audience to the highest enjoyment of the most sublime and rapturous subjects, it was perfectly intelligible to all classes, without ever descending into what might be considered too colloquial or vulgar. His manner was always luminous, powerful, and full of fine imagery, explanatory of the subject before him. In setting forth the great doctrines of Christianity, the depravity and helplessness of man, the necessity and all-sufficiency of the atonement made by Jesus Christ, justification by faith, and the hope of glory, he spoke with an energy and unction, which never failed to arrest attention and touch the heart.

"In his whole deportment was seen, what a combination of natural talent, diligently improved, sweetness of temper, and the grace and love of God in the heart may effect."\*

To the Church of the Brethren his removal appeared a public loss and premature, as he had not yet completed his fifty-ninth year. He himself however thought otherwise. A

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\* See C. J. Latrobe's visit to South Africa, p. 392.

friend, who visited him during his last illness, having expressed his deep regret at the probability of his removal, after the friend was gone, he said to his son, "There is nothing that grieves me more, than to hear such complaints; not because, far from flattering me, they only remind me the more forcibly of my defects; but because they evince a deplorable want of knowledge of, and confidence in, the dealings of God with his Church and servants. He wants none of us; but if he is pleased to use us, surely he knows best when to put down one tool and take up another. And will he suffer any part of his work to stand still for want of instruments to work with? No; he will find such as are suited to his hand, and to the times and circumstances, when they are to be employed."\*

Soon after their arrival in England, the Brethren formed an extensive circle of acquaintances in the counties of Bedford and Northampton. The immediate fruits of their labours were a Congregation in the town of Bedford, and a Society in that of Northampton, and both institutions were served by ministers of their Church. They, however, did not confine their ministry to their respective places of abode, but frequently preached in the adjacent country, and endeavoured by private intercourse to promote the advancement in saving knowledge of those, who professed themselves benefitted by their ministry. The most numerous band of friends of this description lived in the contiguous villages of Culworth, Eyden, and Woodford. Some of them entered into close union with the congregation at Bedford, and occasionally attended the celebration of the Lord's supper with the same, though the distance was forty miles. They were in turn visited by the ministers of Bedford and Northampton. In 1781 William Hunt, an opulent farmer in Woodford, being savingly convinced of the truths of the Gospel, proved the means of exciting many of his neighbours to pay serious attention to the things belonging to their peace. By his instrumentality the number of awakened persons increased and formed a little religious society, requesting to be taken into connection with the Church of the Brethren. The

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\* Visit to South Africa, p. 23.

latter, unwilling to see them separate themselves from the national Establishment, in 1792 appointed a Brother to labour among them, on the plan of a Society.

This, however, did not fully meet their wishes, as they were desirous of participating for themselves and their children in all the ordinances of religion, as administered in the Brethren's Church. They, therefore, drew up a letter, to which thirty-six persons affixed their names, applying for a complete union with the Brethren's Church. This letter was submitted to a Provincial Conference, held at Fulneck in 1794, by occasion of a visitation by Bishop Liebish to the English and Irish congregations. The result was, that their request was granted; and their union with the Brethren's Church, as a Country congregation, solemnly ratified on the 25th of September 1796. Two years after a new chapel was built at Woodford, being the residence of the minister, from which he and his assistant regularly performed divine worship in the affiliated chapels of Culworth, Eyden, and Prior's Marsden.

The older institutions of the Brethren in England, were favored to enjoy peace and tranquillity during the whole of this period; and though their congregations, generally speaking, received no great accession of new members; they still found many opportunities for useful exertions in their respective neighbourhoods. In Yorkshire the scene of their labour was considerably enlarged. The auditories in their regular chapels in this county suffered no diminution, and that of Fulneck often overflowed, especially during the ministry of Brother John Hartley. Many were the invitations they received to preach the Gospel in the neighbouring villages and hamlets, and still more numerous were the applications made to them to attend persons in sickness and on their death-beds. On these visits they often perceived, that many of their regular or occasional hearers in whom the seed of the divine Word had apparently fallen on a fruitless soil, had profited more from their attendance on the means of grace, than had been visible in days of health. In not a few instances did the patients give clear evidences of having laid a sure foundation of faith in the atonement of Jesus; and concerning others they

were not wholly destitute of hope, that, even by them the Gospel had at last been received in the love of it, and that they had been mercifully plucked like brands out of the burning. According to a custom very generally prevailing in Yorkshire of delivering a discourse in the house of the deceased, previous to interment, the Brethren were favored with many opportunities for urging on their fellow mortals the necessity of timely preparation for death and eternity.

Visits were also paid by the Brethren's ministers in Yorkshire to more distant places. In Kirby-Lonsdale, in the county of Westmoreland, a zealous clergyman of the national Church had been instrumental in awakening more serious concern for religion among his parishioners, fifty of whom, by his advice, formed an association for religious purposes; who for a while walked together in love. But after his removal a schism arose among them, and some fell into very singular errors. At the solicitation of an individual, who had some knowledge of the Brethren, the minister of the congregation in Mirfield paid them a visit in the spring of 1789. God so far blessed his labours among them, that the more serious part of the above mentioned association, saw into their errors, and were induced again to frequent the parish-church, which they had for some time forsaken, on account of various objections they entertained against the new incumbent. He also advised them to come together once a week for mutual edification, prayer, and reading the Scriptures, Cennick's Discourses and other evangelical books. They were again visited in July the same year by another Brother; and these visits were afterwards continued.

About eight miles from Kirby-Lonsdale, in the northern extremity of Yorkshire, lies the small village of Keld, chiefly inhabited by lead miners. This place had shared in the zealous labours of the Rev. Mr. Ingham,\* and some individuals were still living to whom his evangelical testimony had proved the savor of life unto life. An Independent minister the Rev. Edward Stillman, who in his youth had been a member of the Brethren's Society at Bristol, and afterwards studied at one of

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\* See Vol. I. p. 315.

Lady Huntingdon's Academies, about this time came into these remote parts, and preached several times to the miners. Those who still recollected Mr. Ingham found the similarity of the doctrine preached by him, and that which they now heard from Mr. Stillman, so exact, that they solicited the latter to fix his abode among them and become their pastor. Being free from other engagements, and pleased with their eagerness to hear, and observing their want of religious ordinances, as there was then no minister within several miles of the village, who preached the Gospel in its purity, he consented although the people, being mostly very poor, could offer him but a very scanty salary. By their united exertions, however, they accomplished the erection of a small chapel, with an adjoining house for their pastor. In the mean time Mr. Stillman paid a visit to Fairfield and renewed his acquaintance with the Brethren. By his invitation one of the ministers at Fulneck went to Keld in the summer of 1794. His public addresses to Mr. Stillman's congregation, and his private intercourse with several of them, proved so acceptable to these poor people, whose secluded situation\* debars them from much communication with the more improved districts, that they entreated to be oftener visited by the Brethren, and the more serious part, formed, with the cordial approbation of their minister, and\*subject to his direction, an association for more frequent spiritual edification. Their request was readily acceded to on the part of the Brethren.

Doncaster and the adjacent country were occasionally visited by preachers from Fulneck, whose labours were not altogether

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\* Keld lies in a long but narrow valley, called Swaledale, surrounded by some of the most elevated mountains in Yorkshire. When the author visited that spot in 1799 he found the inhabitants, who are almost entirely supported by mining, and sheep farms, characterised by a simplicity and plainness of manners which strikingly distinguished them from their neighbours in the manufacturing districts. He was credibly informed, that gross vices were seldom known among them, and that there was a predisposition to receive instruction, and attend on religious ordinances. Of this he found a gratifying proof in the numbers which flocked to Mr. Stillman's chapel three times on the Sunday and again on Monday evening, and with great seriousness listened to his sermons. He recognized the same spirit in most of the families, whom in company of their pastor he visited in their dwellings.



without success. It must however, be remarked here, that the Brethren in visiting these places, did not aim at establishing Societies in connection with their Church, for which as yet there appeared no sufficient opening. Their simple object was to promote the spiritual welfare of those who sought their aid, and instead of alienating them from that denomination of Christians with which they were previously connected, to cultivate the unity of the spirit with all the true followers of Christ, with whom they became acquainted, in every division of his fold. Yet individuals of all these places by degrees formed a closer union with their Church and became residents at Fulneck or Fairfield.

Connected with the last mentioned Settlement the Brethren had a chapel in Manchester, where divine service was regularly performed every Sunday, and for some time a Brother resided there who kept a Day school, and assisted in preaching, till his regular appointment to the ministry, when he removed to another place. Another Brother was stationed for the same purpose in Chowbent; and here and in some other villages in Lancashire and Cheshire, the preaching of the Gospel did not remain without fruit.

Similar attempts to be useful were made by the Brethren, especially by their ministers at Ockbrook, London, Bedford and other places; and though their exertions did not materially increase the number of persons belonging to their own congregations; they served to remove secret prejudices and misconceptions of the doctrine and discipline of their Church, and paved the way for more spiritual union and brotherly kindness, between them and many pious individuals and faithful ministers of the Gospel, both in the establishment and among dissenters.

In North Wales, where the Brethren had formerly laboured with considerable success, their enemies compelled them to quit the country for a season. However in 1785 the minister of the congregation in Dublin revisited that country, and found many of the inhabitants hungering for the Words of eternal life. The result of this visit was the formation of a small Society in Carnarvon in connection with the Brethren's Church, which

was served by a resident minister. In the southern part of the principality they met with no molestation, and the congregation at Haverfordwest and the societies at Langharn and Carmarthen, walked together in love and were edified. With the Institution at Treveka the Brethren kept up a friendly intercourse, and Brother Benjamin Latrobe preached there several times at the request of the directors.

The Society at Ayr in Scotland slowly increased in the number of its members; and at their request received the regulations of a Town-congregation in connection with the Brethren's Church during a visitation held there in 1778 by Bishop von Watteville. Besides Ayr the Brethren preached in the neighbouring towns of Tarbolton and Irwine; in the latter of which a chapel was built and a minister appointed to have the care of the Society. But as most of the members were gradually removed, either by death or otherwise, the further occupancy of this station was found impracticable; and the premises were sold. One of the ministers at Ayr several times went to Galloway and preached with acceptance to the miners belonging to the lead works in that county. Another Brother, Thomas Almond, made pretty extensive tours through the island of Arran and some of the adjacent groups. On these occasions he preached in meeting houses, in barns, and sometimes in the fields, as the concourse of people was frequently very large. He continued these exertions for several years, but as the people collected together rather from curiosity, than a desire of being benefitted, these visits were discontinued after Almond's removal from Ayr.

In Ireland this period, especially the close of it, was marked by occurrences of a very distressing nature, during which the establishments of the Brethren were more than once exposed to imminent danger, and saved from destruction solely by the protecting hand of God.

In the province of Ulster, in which most of the congregations are situated, the poor people (and to this class most of their members belong) were frequently reduced to great straits in consequence of the stoppage of trade during the American war; yet even the most necessitous among them were by the

mercy of God and the charity of the more affluent, preserved from absolute want.

The lease of the house, hitherto occupied by the single sisters at Ballenderry, having expired, they removed to Gracefield in 1776; and on their way thither were providentially preserved from immediate destruction. The journey by land being circuitous and expensive, particularly as they carried all their goods and furniture with them, they resolved to go by water across Lough Neagh, a distance of about ten miles, and on the 10th of October embarked on board one of the barges, which usually ply on the lake. They had proceeded about half way when they discovered, that the boat had sprung a leak; and was sinking so fast, that neither they nor the sailors conceived it possible to escape from a watery grave. Favored with calm weather, and lightening the vessel by throwing the heaviest luggage overboard they succeeded with the help of God, and by incessant bailing to reach the nearest shore in safety.

The Irish Parliament having passed an act, legalising the solemnization of marriage by the minister of the denomination, to which the parties belonged; the Brethren in 1783 began to avail themselves of this privilege in the case of marriages in their own congregations.

Two years later one of the ministers in Gracehill, John Church, accompanied by another brother, visited the island of Isla on the opposite coast of Scotland, and found many opportunities of preaching in private houses and in fields to great numbers of attentive hearers. The Brethren at the same time did not overlook the spiritual wants of their more immediate neighbours, but, by preaching in the adjacent villages and hamlets, endeavoured to convince them of their need of a Saviour and of redemption through his blood; nor were their labours in vain in the Lord.

In the year 1788 the Brethren met with an opening for preaching the Gospel in the south of Ireland. Mr. Edward Burton, a gentleman of considerable property and influence in the county of Clare, invited them to his estate at Clifden, near the town of Ennis, hoping, that, if they could establish them-

elves in that part of the country, their residence might prove of extensive benefit, not only to himself and his family, but to his numerous tenantry, who were all Roman Catholics. In compliance with this request, John Worthington, the minister of the congregation in Dublin, went thither in the summer of the just mentioned year; and the visit was repeated the following year by his assistant Lewis West. Both these ministers met with a very cordial reception from Mr. Burton and his relatives. During their stay they preached several times to very attentive auditories, among whom there were always some Roman Catholics; and had much useful and edifying conversation with the family and with many of Mr. Burton's friends living in the neighbourhood. These drew up a petition soliciting the Brethren to appoint a resident minister of their Church, to serve them with the Gospel. This petition was transmitted to the Synod, assembled at Herrnhut, in 1789. The Synod granted the petition, and nominated David Collis, an ordained minister, to take the charge of the little flock at Clifden. He went thither in 1790.

For a while every thing proceeded to satisfaction. Mr. Burton allotted a small piece of ground at a place called Crossard, where a chapel was built. The Lord accompanied the testimony of Brother Collis with his blessing. The Rector of the parish, a brother of Mr. Burton's, a truly enlightened preacher of the Gospel, was their warm friend, and promoted their labours by all the means in his power. Even the Roman Catholic priest did not oppose them, but allowed his hearers to attend the sermons of Collis, on condition of still remaining members of the Romish communion. But this fair prospect was suddenly blighted. Collis having accepted a vocation to Woodford in England, his place could not be immediately supplied. Meanwhile the rebellion of 1798 obliged Mr. Burton's family, and other friends of the Brethren as well as many other Protestants, to retire from the country and seek safety in Limerick and other towns. And as the political ferment was not soon extinguished all the original founders of the Society

at Clifden by degrees left that part of the country entirely, and settled mostly in Dublin.\*

This was followed by the total relinquishment of Crossard; and as the practicability, of renewing their labours in this place became more and more doubtful, the original donor sold the ground and allotted the money to the building of a large and handsome school room and vestry for the use of the congregation in Dublin, of which he was a member.

During this period the Brethren's ministers in the capital visited and preached likewise in the counties of Kilkenny and Wicklow, and received several overtures to form Settlements. Although the wishes of their friends, with respect to the latter proposal, could not be acceded to, and even their occasional labours in the way of visiting and preaching, could not be often repeated, they were encouraged to hope, that the little they were able to do, would not be altogether useless, because the Lord hath promised, that His word shall not return unto Him void, but accomplish that which he pleases, and prosper in the thing whereunto he sent it.

On the removal of Bishop Schaukirk, who, after the decease of his wife, retired to Germany, Brother John Steinhauer undertook the superintendence of the congregations in Ireland, and in the spring of 1797 arrived at Gracehill, his usual place of residence. By his exertions and those of the Warden, the Settlement received several external improvements. The establishment of a Boarding School for young ladies brought more life into the place, and increased the means of industry and subsistence for the inhabitants, who had at the same time the satisfaction of observing the spiritual benefit, derived by the pupils from being faithfully trained up in the fear and admonition of the Lord. This institution owed its rise and rapid progress and the general esteem in which it was held by the public, in a considerable degree, to the indefatigable endeavours of Steinhauer, whom God had blessed with peculiar talents,

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\* One of them Mr. Wm. Blood, on his way to Dublin in 1801, was shot dead by a banditti who attacked the mail coach.

for the education of youth, and who notwithstanding his many other official duties, made this school the object of his most assiduous care, till the day of his death in 1804.

Fifteen months had scarce elapsed since the arrival of Steinhauer in Gracehill, when the rebellion of 1798 broke out, which assumed a very formidable appearance in the province of Ulster, the neighbourhood of Gracehill becoming for a short time the principal scene of the conflict between the royal army and the insurgents, who called themselves *United Irishmen*. Alarming rumours of the exterminating proceedings of the rebels, and of their near approach, spread terror through the Settlement, and kept the inhabitants in a state of the most anxious suspense. The storm however remained hovering at a distance till the month of June, when about 11 o'clock at night on Sunday the 3d. messengers arrived from the country, announcing the rapid approach of the insurgents, with a fixed determination to destroy the Settlement. That night, however passed over quietly. The following morning an order arrived from the commander of the King's troops in Ballymena, to deliver up all the arms at Gracehill, which was immediately complied with. Another measure of precaution, rendered imperative by existing troubles, prohibiting the Brethren from harbouring any persons from the country in the houses of the Settlement, proved very distressing to many families belonging to the congregation, but living in the country. These poor people were placed in the most perplexing situation. Their houses and property, their very persons and lives, were at the mercy of the United Irishmen, who threatened destruction, and in some instances fearfully executed their threats, to every individual refusing to make common cause with them. God, however, enabled the Brethren to resist both the allurements and the menaces of the insurgents, and to declare themselves willing rather to suffer every loss, even that of life itself, than deny their Christian profession by disobeying the divine command to be subject to the powers that be. As far as became known only one individual, who called himself a member of the Brethren's Society, joined the standard of the rebels; and none of those, who remained faithful to their profession, suffered

hurt in their persons, though often exposed to imminent peril.

The known loyalty of the Brethren, their determination to abstain from all party politics, the well ascertained fact, that Gracehill was the only village in the whole district, which had not been infected by the insurrectionary spirit, and the kind and peaceable deportment of the inhabitants towards their very enemies, were, under God, the principal means of preserving the Settlement from destruction, and averting meditated harm from individuals. In more instances than one, when brethren had to travel through the country, and fell in with parties of the insurgents, or of the military, they were permitted to proceed without molestation, on producing a certificate from the minister, that they were members of the Brethren's Church.

Meanwhile every thing around them assumed a more terrifying appearance. On the 7th early in the morning reports reached Gracehill of the simultaneous rising of the whole district. The truth of these reports was speedily confirmed, by seeing numerous parties of United Irishmen, armed with pikes, guns, pitchforks and scythes fastened to long poles, crossing the fields in all directions, without however touching at the Settlement. They bent their course to Randalstown, a distance of six miles, and easily overpowered the King's forces, which were too few in number to make any serious resistance. They marched four miles further to Antrim. After an obstinate conflict, in which the rebels lost a great many men, they were forced to retreat. In the afternoon six companies of insurgents marched close by Gracehill, and proceeded to Ballymena, which is only two miles distant. Fresh companies poured in from all sides, amounting to some thousands. The King's troops fought with desperate courage; but, being obliged to yield to far superior numbers, were made prisoners by the rebels. A party of the latter proposed marching to Gracehill and laying the whole place waste; but were prevailed on by their commander to desist from so wicked a purpose.

Uncertain of what awaited them, the Brethren had no other resource left than to commit themselves to the care of their Almighty protector; nor was their confidence in Him put to shame. In the evening, while assembled in the chapel, and

1. while the congregation were on their knees imploring help and  
to deliverance from the Lord for themselves and their country,  
a man galloped up to the chapel, and by a violent knock at the  
door, caused momentary consternation. His errand, however,  
was peaceable, for he came to fetch doctor Cossart to a man in  
Ballymena, who had been dangerously wounded. At the earnest  
solicitations of this poor fellow, a minister accompanied the doc-  
tor; and found the patient seemingly a great penitent, and in  
that state of mind he soon after died of his wounds.

The night passed over without disturbance; but very early  
in the morning a party of insurgents, upwards of a hundred in  
number, with drums and fifes, marched into the Settlement,  
and filed off into two companies; one taking their station before  
the chapel and the other before the merchants' shop, armed  
with guns, pistols, swords, pikes and other weapons of destruc-  
tion, and carrying green flags. The Warden, whose dwelling  
adjoins the chapel, immediately went out and respectfully asked  
them what were their demands. They requested that all the  
fire-arms in the place should be delivered to them. Being  
told that they had been previously sent to Ballymena, they  
expressed themselves satisfied, and went to the company before  
the shop, demanding powder and shot. But when informed  
that none were in the stores, they seemed to be content, and  
did not offer to make any search. At going away their Captain  
shook hands with the Warden, and assured him that, agreeably to  
a resolution of their Committee, no injury should be done to Grace-  
hill. Hereupon they peaceably marched back to Ballymena.

On the same day three other parties of the insurgents passed  
peaceably through the Settlement. The last and most nume-  
rous company excited some alarm, a rumour being spread, that  
their intention was to compel all the men in the place to join  
them, and to murder such as refused. They posted themselves,  
in a menacing manner, in the street before the Sisters' house;  
but behaved very peaceably, not even uttering an uncivil word;  
and it soon appeared that their only object was to carry off a  
wounded yeoman, who was lodged at the Inn. But finding  
him confined to his bed, they offered no violence and suffered  
him to remain.



The rebels retained possession of Ballymena for three days. During this time the whole surrounding country was kept in a state of agitation and terror. Many families, belonging to the congregation but not residing in the Settlement, moved thither from the country, being in constant dread of an attack from the insurgents; and as the inhabitants durst not receive them into their houses, they lay concealed in the ditches and hedges surrounding the place. Several families living in the out-skirts of the Settlement took refuge for the night in the chapel and the Sisters' house. Even all the men in the place, that were fit to bear arms, were obliged to secrete themselves on the approach of any of the insurgents, who, notwithstanding their fair promises, still threatened the Brethren with destruction, if they would not join their party.

After a quiet night the morning of the 9th brought fresh terrors, but of short duration. At an early hour large columns of smoke were seen rising in Randalstown and other places. This announced the approach of the King's forces, and spread consternation through the whole country. The insurgents being every where defeated, those at Ballymena, who composed a body of several thousand men, were panic-struck. Hundreds now left the rebel standard and returned quietly to their homes. The rest sued for peace and laid down their arms. Gracehill being considered the only place of safety, whole families of the insurgents, brought their goods thither. In a short time all the houses were filled with women and children, and those who could not be thus accommodated remained in the square, the streets being occupied with loaded cars. The inhabitants fed them all in the best manner possible. These acts of hospitality were continued for several days, as the rebels themselves, dreading the vengeance of the King's troops, fled to Gracehill.

On Sunday the 10th Ballymena was completely cleared of insurgents. The inhabitants, fearing that the royal army would set fire to the town, removed their most valuable effects, and sent many car-loads to Gracehill. This occasioned so much hurry and bustle, that the congregation could not assemble for divine worship till 2 o'clock in the afternoon, when a very

numerous auditory listened with devout and serious attention to a sermon, on the text for that day; *I will hope continually, and will yet praise thee more and more.* Ps. lxxi. 14. A passage of holy Writ which under *their* circumstances could not fail to give increasing fervour to devotion, and strengthen the confidence of believers in the help of God. The next day, notwithstanding the entrance of the royal army into Ballymena, was tranquil; for, finding the insurgents gone, and most of the arms delivered up, they spared the town and marched back to Shane's Castle near Antrim.

Days of quiet and repose now succeeded, and enabled the inhabitants of Gracehill to resume their usual occupations, which for more than a week had been totally suspended. Their tried loyalty had gained them the esteem of the well-affected of all ranks, and their Christian meekness and hospitality had considerably subdued the ferocity of their enemies. Yet were there those among the United Irishmen, who still thirsted for their blood, and plotted their ruin. Indeed it was not to be expected that the strong ferment, excited in the country, would at once be completely allayed. The more desperate of the insurgents, refusing to surrender their arms, were outlawed and during the night sallied forth from their lurking places, committing depredations and other excesses. Strolling parties of these marauders were occasionally observed approaching Gracehill, and vowing vengeance to the place and its inhabitants. To be prepared for any sudden attack the Brethren in rotation patrolled the streets during the night, and some of their neighbours, on their own accord, planted small piquets in the most exposed avenues to the Settlement.

As late as the year 1799, one of these strolling banditti, led by a desperate fellow of the name of Archer, who had some knowledge of Gracehill, entered the Settlement one night shortly before Christmas, and by a tremendous rap at the door awakened the Warden, Brother Fredlezius. On opening the hall-door, Archer put a loaded blunderbuss to his breast, demanding fire-arms, especially a fowling piece, which he particularly described. Wearing a yeoman's uniform he was immediately recognized as a rebel, and Fredlezius, having removed

the blunderbuss from his breast, took him to the Brethren's house where the fowling-piece was kept. As the key of the room was not instantly produced, Archer forced open the door, and having taken what he wanted he and his party walked quietly away. He was soon after apprehended and executed.

The other congregations in the North, though partaking in the fear and consternation of the times, were mercifully preserved from actual sufferings. In 1796, before the rebels had properly organized their system, some hundreds of them, during a dark night towards the close of the year, surrounded the small Settlement of Gracefield, and were preparing to fire upon it; but their own cowardice saved it from destruction. On hearing the first report of their guns, the minister's wife rang the chapel bell which could be heard to a considerable distance. Alarmed at this the insurgents instantly took to their heels and fled in all directions, before they had done any mischief.

Much fear was also excited in the metropolis; yet the wise and energetic measures of Government, aided by the presence of a strong military force, served to tranquillize the minds of the inhabitants; and no member of the Brethren's congregation suffered any personal injury. The defeat of the rebels at Wexford and in the North, the unsuccessful attempt of the French to effect a landing at Killala, and the victory gained by Admiral Warren over the French fleet, gradually restored public tranquillity.

#### SECTION IV.

*Proceedings of the Brethren in the Northern States of EUROPE—In DENMARK Societies in the capital, in FUNEN, JUTLAND &c—Flourishing state of CHRISTIANSFELD—Labours in NORWAY—The Societies in SWEDEN obtain enlarged privileges—Negotiations for forming a Settlement prove unsuccessful—Transactions in LIVONIA—Visitation of J. C. QUANDT—Institutions in MOSCOW and ST. PETERSBURG—Improved state of the Settlement of SAREPTA—Death of Bishop NITSCHMAN—His place is supplied by B. G. MUELLER—Attempts to serve the CALMUCKS with the Gospel continue unsuccessful; but the Brethren in SAREPTA enjoy many opportunities for benefitting their European neighbours.*

The labours of the Brethren in the Northern States of Europe, including the dominions of Denmark, Norway, Sweden

and Russia, which had been begun and partially continued for some time under various difficulties, became more extensive, and obtained greater stability during this period. Their utility was no longer disputed, and their claim to protection and countenance was recognized both by the civil and ecclesiastical authorities, and by the public at large.

In the capital of Denmark the religious privileges of the Society, which still numbered among its members some of the earliest friends and patrons of their Church, were considerably enlarged. The meetings had hitherto been held in the house of the Rev. Mr. Schytt, whose influence as a clergyman of the Lutheran Church had afforded that protection to the Society, to which they were not entitled according to the strict letter of the law. After his decease in 1782 the Brethren were encouraged to petition the Government for permission to erect a chapel, and perform divine worship on the plan adopted in other Societies in connection with their Church. The memorial having passed through the different chambers, received the royal assent, and was signed by his Majesty on the 12th of March. The Society now purchased suitable premises, and fitted up a chapel, which was solemnly opened for divine worship on the third of October in the following year.

Similar privileges were granted to the Society at Altona in 1797. Here as well as at Copenhagen ordained ministers of the Brethren's Church resided, and served the Societies with the Gospel; and, assisted by other labourers, endeavoured by periodical visits through the country, to diffuse the savor of Christ's name. Besides these the Brethren had Societies also in Jutland and Funen, and in the Duchies of Sleswick and Holstein, which were served by itinerating Labourers, and the aggregate number of whose members, dispersed through the country, was very considerable.

But the principal scene of their labours lay in Christiansfeld. This Settlement, to which the foundation had but just been laid, increased rapidly, both in buildings and inhabitants. Being the only Settlement in the Danish dominions, it was visited by persons of all ranks, who with very few exceptions, left it with sentiments of admiration and benevolence, and

former suspicions and jealousies of the Brethren yielded to better feelings. Many clergymen of the national Church used to attend divine worship at Christiansfeld, whenever their own clerical duties allowed it. The Superintendent general Struensee, when holding his annual visitation in the Duchies of Sleswick and Holstein, always spent a day in the Settlement, not to exercise any ecclesiastical jurisdiction, for from this it was completely freed by the royal charter; but, as he used to say, "to have his spirit refreshed in the midst of his brethren and sisters." On these occasions, unmindful of his former controversy with Count Zinzendorf, he laid aside all reserve, and in the discourse which he was always requested to deliver to the congregation, spoke from the fulness of his heart overflowing with Christian esteem and affection, and imparted his blessing to the assembly in a very fatherly and edifying manner.

God preserved to the inhabitants of Christiansfeld the spirit of brotherly love and union, and enabled them in their general deportment to adorn the doctrine they professed. Their neighbours saw their good works, and glorified their Father which is in heaven, and thus their Settlement "like a city set on a hill, that cannot be hid," became a light to many a Christian traveller, longing for direction and for company on his way to the new Jerusalem. Numbers of attentive hearers from the adjacent country frequented the public worship, which was performed alternately in the German and Danish languages; and on festival days the concourse of friends from distant places often amounted to several hundreds, including a number of clergymen. Such was the reputation of the two boarding schools, that the buildings were more than once enlarged, in order to satisfy the urgent applications of parents in Denmark, Norway and Sweden, who solicited admission for their children.

To the extensive Societies in these parts Christiansfeld was an attractive centre of union. To the Elders of this congregation the superintendence of these Societies was committed. Here some of their labourers had their usual residence, and others frequently resorted to it to strengthen each others hands in the work, by friendly intercourse and brotherly encourage-

ment. And the members of these Societies often came hither, in larger or smaller companies, to be edified together in their most holy faith, and confirmed in their determination to uphold the unity of the spirit with each other, and with all in every place, who call in truth on the Lord Jesus Christ.

The towns of Christiania and Dramen in Norway contained Societies in connection with the Brethren's Church and were served by resident ministers. The members here and in other smaller towns and villages met for mutual edification in private houses, avoiding needless publicity, as some of the first authorities in the national Church were not wholly divested of misconceptions and prejudices. Among the inferior clergy, however, the Brethren had several sincere and warm friends, who acknowledged the beneficial influence of their labours among their parishioners.

In Sweden their cause was considerably on the increase. They obtained royal charters licensing them "to build chapels both in Stockholm and Gottenburg, and hold meetings for edification, provided the members of their Societies did not absent themselves from public worship and the sacraments in the established (Lutheran) Church." In these towns, and likewise in Carlsrona and Uddewalla and the adjacent districts the Societies increased in number and generally enjoyed the good will of their superiors in Church and State. The translation of "Spangenberg's Exposition of Christian doctrine" into the Swedish language, and the wide circulation of this and some others works, published by the Brethren, had very great influence in lessening the jealousies of the natives, especially of the hierarchy, of the introduction into the country of any religious opinion not completely accordant with the creed of the national Church, which in this respect is perhaps more tenacious of upholding *pure* Lutheranism, than any other Protestant State, adopting the same religious tenets. The perusal of the Exposition convinced the more enlightened part of the nation, that the doctrines taught by the Brethren, as essential to salvation, were not at variance with those held by the German Reformers, and subscribed to by the Swedish clergy. And facts, daily before their eyes in the case of those individuals,

who cultivated an intimate acquaintance with the Brethren, clearly demonstrated, that a sound Lutheran might conscientiously conform to the Lutheran ritual, and be a faithful attendant at his parish-church, and at the same time improve his connection with the Brethren for his spiritual benefit. Several clergymen, therefore, and even some of the Bishops, favored the Societies.

This induced their friends to hope, that the time was now come, when measures might be taken, with a fair prospect of success, for forming a regular Settlement of the Brethren's Church in Sweden. In this hope they applied to the Elders' Conference of the Unity for their sanction and concurrence in those measures, which it might be necessary to adopt for attaining the object in view. On this application Brother Ulric Roslin, a native of Sweden and at that time Warden of the congregation at Ebersdorf, was appointed, to treat with the diet of the Kingdom, (convened at Stockholm in 1786,) on the subject in contemplation. He arrived in due time, and being introduced to the proper authorities, took such preparatory steps as were recommended to him, in order to facilitate his negotiations. But the diet was very unexpectedly dissolved before he could present his memorial. He remained in the country several months; but as no opportunity offered for accomplishing the object of his mission he returned to Germany in 1788; and the formation of a Settlement in Sweden was for that time abandoned.

Among all the Societies in connection with their Church none were more extensive, or presented a more fruitful field to the labourers, than those formed in Livonia, composed of the native Lettonians and Esthonians. But the comparative secrecy, with which the Brethren were obliged to conduct their labours, has rendered the means of information far more scanty, than the importance of the work would lead us to wish. We must therefore content ourselves with a few general remarks.

Amidst many and grievous oppressions the Societies increased rapidly in number, and maintained a consistent deportment. New awakenings took place in different parts of the country; among the Esthonians in the islands of Oesel and Dago, and

among the Lettonians in the district of Leizen. These poor people, soliciting advice and aid from the Brethren, were visited by them. These visits stirred up the old enmity, and complaints were lodged against them both at Riga and St. Petersburg. The Government, however, aware of the real cause of these complaints, dismissed the complainants, and the accused had rest.

About this time Peter Hasse, who for thirty years had served these Societies with exemplary faithfulness, was called to rest from his labours in the presence of his Lord. His successor in the superintendence of this extensive field, George Henry Loskiel, arrived in Livonia in 1785, and fixed his principal residence at Brinkenhof.

In 1793 the Elders' Conference of the Unity commissioned one of its members, John Christian Quandt, to visit all the establishments of the Brethren in these parts. From his journal we glean the following particulars.

He left home in October, and on his way visited the Societies in Dantzic, Elbing, Koenigsberg, Memel and Courland. In the latter country he was much pleased to find, that several noble families gladly afforded their Lettonian vassals frequent opportunities for religious instruction and edification. He made some stay at Waidau, an estate belonging to Mr. von Albedyll. This being a principal residence of the German Labourers, appointed to serve the Societies in Lettonia, he held several conferences with them, and likewise met a company of the Native assistants. The duties of the latter consist in caring for the Societies in their respective places of abode, holding meetings with them, and admitting new members. They are subject to the direction of the German Labourers, to whom they make regular reports of their proceedings. He found them plain, pious people, who discharged their duties with genuine Christian humility and conscientious faithfulness.

From hence he proceeded to Esthonia, where he remained a considerable time, making Errestfer, an estate belonging to Baron von Ungern Sternberg, his principal residence. Many other noble families, who favored the work, embraced the opportunity, which an interchange of visits afforded them, for



evidencing their kind disposition towards the Brethren, and their readiness to facilitate their labours among their vassals. Besides holding conferences with the German Labourers, Brother Quandt conversed with a great many of the Native assistants, and delivered several discourses to them in their vernacular tongue, his father having been a clergyman in Esthonia. On one occasion near three hundred assistants were assembled. From this a pretty correct computation may be made of the number of members, belonging to these Societies.

Early in the following spring he spent a few weeks at St. Petersburg, to make himself acquainted with the circumstances of the Brethren's Society in that city; and then returned to Errestfer. Waiting here for more favorable weather, he employed his time in revising the Esthonian Hymn Book, and preparing it for the press. In May he crossed over to the islands of Mohn and Oesel, where large Societies are collected. Having held several conferences with the Labourers and Assistants he returned in June to Errestfer; and after a second stay of some weeks in Lettonia, concluded his visitation and set sail for Germany.

In Moscow the privileges of the Brethren were considerably enlarged, in consequence of an order of Government passed in their favor in 1785. This authorized them to perform divine worship according to their own ritual, and to purchase more extensive premises, which were exempted from paying taxes and imposts. Hereby they were enabled more fully to attain the primary object of settling in Moscow, which was to provide a place where those brethren and sisters, who came from Germany, often in pretty numerous companies, for the purpose of colonizing Sarepta, might enjoy rest and refreshment, and be furnished with all requisites for their further journey; and where the permanent residence of an Agent might secure that attention to the cause of the Brethren, especially in negociations with the civil authorities for the interior, which from time to time might be rendered necessary.

The ministry of the Brethren at St. Petersburg was attended with the blessing of God. The public auditories were numerous, the Society increased, and growth in grace and brotherly

union among its members were promoted by means of private meetings, while they still received the holy sacraments in their respective churches, either of the Lutheran or Calvinist communion, none of them being Russians by birth. A few of them, at their earnest request, were admitted into close Church-fellowship with the Brethren and constituted a small Town congregation.

Still within the Russian empire, but in the Asiatic part of it, lies the Settlement of Sarepta. At the beginning of the present period it had still to struggle with various difficulties; much time and labour being required for repairing the damage suffered during the rebellion of Pugatschef. But God richly blessed the labour of their hands, and enabled them not only to repair the losses sustained, but to enlarge and beautify the place with several new buildings, and add other improvements. The mineral spring in its vicinity brought every season a succession of numerous visitors, among whom were often princes and other illustrious personages, who, with their domestics and servants, sometimes amounted to several hundreds, and were accommodated with lodgings, either in the Settlement or its immediate neighbourhood. While this proved a great advantage to their manufactories; it gave them many pleasing opportunities of being useful to their visitors in drawing their attention to the concerns of an eternal world: nor were they without hope, that in some instances at least, their exhortations had been well received, and duly improved.

In 1783 Sarepta lost the worthy president of its Elders' Conference, Bishop John Nitschman, who early in that year finished his earthly pilgrimage. While yet a child his father, having made his escape from prison in Moravia, brought him to Herrnhut, in 1725. He afterwards sent him to the Academy at Sorau, and to the university at Halle. Having completed his studies, he returned to Herrnhut, engaged as a teacher in the orphan house, and as secretary to Count Zinzendorf. In company of two other brethren he made an unsuccessful attempt to begin a Mission in Lapland. He was likewise one of the first Brethren that visited Livonia, and afterwards served the congregations in Herrnhaag and Herrn-

but. In 1758 he was consecrated a Bishop of the Brethren's Church, and for some years had the chief superintendence of the Brethren's establishments in Great Britain and Ireland. In 1766 he accompanied the first colonists to Sarepta, and with exemplary faithfulness and self-denial shared in all the labours and difficulties, unavoidably connected with the beginning of a Settlement in a wild and uninhabited desert. Under his pastoral care the congregation, without neglecting external improvements, advanced in internal prosperity, and diffused the light of the Gospel among the German colonists near Saratof, on the banks of the Wolga, where in 1779 he formed the first Societies in connection with the Brethren's Church. His place was supplied by Burchard George Mueller, formerly a Lutheran clergyman, and for the last twenty-five years a minister of the Brethren's Church, of which he was consecrated a Bishop previous to his appointment to Sarepta, where he died in 1797. He was a man of extensive knowledge and of a very active mind; a sound divine, and an acceptable and popular preacher.

The original design of Sarepta was to form an institution, from whence missionaries might be sent to the pagan nations in the East. This was never lost sight of; but as yet little success attended the labours of the missionaries. As these labours do not come within the scope of this work,\* we shall only mention the pleasing circumstance, that a blind Calmuck girl, whose name was Polliush was committed to the care of the Brethren. The Lord blessed their endeavours to instruct her in the truths of the Gospel. She received holy baptism on the 6th of January 1781, and some years after died in confident reliance on the atonement of Christ.

During the political commotions among the Don Cossacks in 1794, the propinquity of one of their clans to Sarepta, exposed it in a very sudden and unexpected manner to serious danger. By a despatch from Government, which arrived on the 23d of February, the inhabitants learned, that five *stanizas*, or Cossack villages, in their immediate neighbourhood, were leagued in rebellion, and meditated an attack on Zarizin, Sa-

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\* See Historical Sketches of the Missions. Chap. VII.

repta and other places. But the Russian troops by forced marches surprised the insurgents the very day previous to that, which had been fixed for the execution of their plot. Finding their scheme disconcerted, the Cossacks met the Imperial army with bread and salt, which betokens peace, and hid down their arms. Thus the danger was averted, without the effusion of human blood.

Enjoying in a distinguished manner the favor of her Imperial Majesty Catharine II. and her successors, the Emperors Paul I. and Alexander I. Sarepta advanced in prosperity.

The colonies on the banks of the Wolga, erected by German Settlers of the Lutheran and Calvinist communions, shared largely in the labours of the Brethren. The Societies formed among them increased in number and advanced in piety. They were served by Labourers from the Brethren's Church, and occasionally visited by the ministers of Sarepta. By occasion of one of these visits, made by Bishop Mueller in 1789, he had the pleasure of organizing a Conference, on the model of that annually held at Herrnbut, with several of the Lutheran and Calvinist clergymen, stationed in these colonies. Nor did their usefulness in this part of the world terminate here. Several parishes in these colonies, on the death or translocation of their clergyman, applied to the Brethren to supply the vacancies with faithful men. In this manner they were made instrumental in committing the ministry of the Gospel, in some of these distant Protestant congregations, to Pastors who would feed their flocks with knowledge and judgment, and whose labours were blessed in winning souls for Christ. Their influence in this respect extended beyond the colonies. In Suratow they rented a house as a residence for a minister from their Church who served the Society. He had a zealous friend and wise counsellor in the Rev. Mr. Jannet, minister of the Calvinist congregation, and who, in 1797 was, by the unanimous votes of all the clergymen in the colonies, elected Senior of the Protestant Church in this district.

Brother John Lewis Ruf was for some time engaged as teacher in a boarding school at Charkow in the Ukraine, and afterwards removed first to Pultowa and then to Trubaisi, where

he closed his life in the year 1800. Another brother was employed in the instruction of youths at Protopopowka, and afterwards at Pensa where he formed a useful acquaintance with many pious people, and served the Protestant congregation, which was then without minister, with the Gospel. The Lutheran congregation was during this period, twice supplied with evangelical clergymen, by the instrumentality of the Brethren. Thus did the Lord set Sarepta for a blessing to many. From this isolated congregation in the Steppes of Asia, watered by the dews from heaven, flowed streams of living water, which here and there refreshed the weary traveller.

## SECTION V.

*Occurrences in AMERICA—Difficulties during the war—BISHOP REICHEL holds a Visitation—Restoration of Peace—A second VISITATION is undertaken by BISHOP VON WATTEVILLE—State of the Societies—Changes after the conclusion of the war—Extension of the Brethren's labours—Increasing prosperity of their establishments—Visit from INDIANS—Connection formed with other religious denominations—Negociations with Government for an additional tract of land for their Missions &c.*

At the commencement of the present period, and for some years after, the revolutionary war in America occasioned various distresses, in which the Brethren and their establishments had their share; but they also richly experienced the gracious help and protection of God. It was their principle, as a community, not to interfere with politics but patiently await the issue of the contest, and conduct themselves as loyal and peaceable subjects, willingly obeying all the lawful commands of those, whom God in his providence should appoint their Governors. Acting on this principle the Brethren took no part in the Convention, formed in Pennsylvania on the 8th of July 1777, after the United States had declared their Independence; for, though according to the new order of things, they had a constitutional right both to give their votes, and be themselves chosen representatives, they considered it their duty not to use their privilege, because that very act involved the overthrow of the old constitution. But their principle of

action was at first either not understood, or, at least, not recognized. The Test Act, passed the following year by the General Assembly, required, that every white man, above eighteen years of age, should take the oath of allegiance to the new Government, and at the same time formally abjure all subjection to the crown of England. Against this latter clause the Brethren had conscientious scruples, and as a refusal in this respect subjected them to various grievances, and even disqualified them from possessing landed property; their situation became very critical, as any evil disposed person might, under pretence of the Brethren's disloyalty, invade their common civil rights, and even alienate their property.

Under these circumstances their personal safety, and the security of their Settlements, depended in a great measure, on the inferior local authorities; and though many false accusations were brought before the Justices, these were, in general, so well convinced of the peaceable disposition of the Brethren and their cheerful obedience to all just laws, that they protected them against their accusers, as far as ever lay in their power. At length an act of Assembly was passed, which freed the Brethren and others, who had similar scruples, from the oath of abjuration.

Another serious inconvenience, resulting from the political ferment of the country, was the difficulty of intercourse between the old and the new world; which greatly impeded the regular communications of the European with the American branch of the Church. The deputies from the latter, who had attended the Synod of 1775, were detained two or three years in Germany; and no American deputies could appear at the Synod held in 1782. Even the correspondence was subject to great uncertainty and much delay; yet very few letters failed in reaching their destination. A packet, the contents of which had excited some suspicion, was detained in Salisbury; but when Bishop Graff of Salem hastened thither, and opened it in the presence of the commissioners, they instantly delivered it to him and declared themselves satisfied that it contained nothing but documents, relating to the Brethren's Church. In America itself the intercourse of the different congregations

was obstructed, as every person travelling through the country, who could not produce a certificate of his having taken the oaths of allegiance and abjuration, was liable to be apprehended as a spy and imprisoned.

Desirous of assuring the American Brethren of their cordial sympathy, and anxious to obtain correct information of the actual state of things in their transatlantic establishments, the Elders' Conference of the Unity resolved on holding a visitation in North America; and gave this important commission to Bishop John Frederick Reichel. Accompanied by his wife, and the American deputies at the Synod in 1775, and some others, he arrived in London in October 1778; and soon after proceeded to Portsmouth. In November the whole company went on board a ship bound to New York, but having to wait for a convoy, they did not sail till the end of the year; and reached their destined haven on the 26th of March following.

We shall now relate the more remarkable occurrences in the several congregations during the war.

Bethlehem in the State of Pennsylvania, being the largest Settlement, rendered its preservation the more important. In the beginning of hostilities the number of visitors was very great, including several members of Congress, and other persons of distinction. The favorable opinion they received of the Brethren by personal intercourse and a view of their institutions, defeated the machinations of their enemies, who endeavoured to render them suspected of being traitors to the commonwealth, because they refused taking an active part in the revolution. For a while, they experienced no other inconvenience from the war, than having to pay heavy contributions in lieu of personal military service. Large bodies of troops, marching through the Settlement, were attentive hearers of the Gospel, and caused no disturbance. In December 1776 the Americans fixed their military hospital in Bethlehem, which remained there till the following spring. Above one hundred died of a malignant fever, and many of the inhabitants caught the infection. The Brethren neglected no opportunity for directing the sick and dying soldiers to Jesus, as their only Saviour; and they had the joy to see some of them leave the

world with a well grounded hope of eternal life through faith in the atonement of Christ.

In February the same year Bethlehem became the depot of all the military stores and baggage, belonging to the American army; and in September the hospital was again brought thither, together with some hundred English prisoners. The tumult and oppression, which these measures occasioned, were so great, that when the President and some members of Congress passed through the Settlement, on their flight from Philadelphia, they immediately gave orders for the removal of the prisoners and furnished the Brethren with a letter of protection, which secured the lives and property of the inhabitants, and freed the houses of the widows and single sisters from further incommodations. Thus the regular course of the congregation was no longer interrupted, and the public and private meetings for worship could be held in their usual order. The single brethren suffered the greatest inconvenience. Their house was appropriated for the sick and wounded, who did not evacuate it till Easter 1778. It had been so much injured, that it required considerable repairs, which were not completed till midsummer. Their businesses were nearly at a stand; and each of them, as well as the married brethren, was obliged to serve in rotation in the militia or find a substitute. The expense of this, however, was lightened to them by a voluntary subscription of the other inhabitants. The general distress, arising from the stagnation of trade, was increased by additional imposts, the dearth of provisions and the discontinuance of the paper currency.

The other congregations in Pennsylvania and the neighbouring States made similar experiences, both of the calamities of the war, and of the help of God. Some brethren were in a compulsory manner enlisted in the army. Hospitals were established both in Litiz and Emmaus. The inhabitants of Gnadenhuetten on the Mahony were accused of selling provisions to the Indians and others, who sided with the British. But after a very strict search, the falsehood of the accusation was satisfactorily proved. The congregations at Philadelphia, New York and in Rhode Island suffered severely during the military operations in these places. Most of the members, fol-



lowing the example of the other inhabitants, fled into the country. In 1776, after the English forces had made themselves masters of New York, a dreadful fire broke out, which consumed a fourth part of the city. Several members of the congregation lost their houses and much of their property: but the chapel and the adjoining dwellings were preserved; and divine service was regularly performed, and numerous attended, at a time when nearly all other places of worship were closed. From August 1777 till the following March a number of Hessian prisoners of war were quartered in the Brethren's premises at Hebron. They were regular attendants on divine worship, and when leaving the place, testified, with tears in their eyes, their gratitude for the opportunities they had enjoyed of hearing the Gospel.

Wachovia in North Carolina, lying at a distance from the theatre of war, remained tranquil till the year 1780, and even after that period the congregations in this district suffered far less than in Pennsylvania. A report being spread, that the English Governor, at the head of a numerous army, had arrived in the neighbourhood, the Brethren were accused of having formed a design of joining his standard; their sending at that very time, nine waggons to fetch salt, being adduced as a proof of the accusation. But this very circumstance turned out to their advantage. Commissioners were appointed to investigate the affair, who, after a very strict scrutiny, declared themselves so fully convinced of the entire falsehood of the accusation, that they gave the Brethren a duly attested certificate, which protected them against all further molestation. They also received from the Provincial Congress a legal exemption from military service.

Not allowed to possess arms, because they refused taking part in the war, exposed them to danger from their evil minded neighbours. In June 1776 four malicious fellows came to Salem with the intent of murdering the inhabitants, and actually wounded some of them. Being at length overpowered they were delivered up to justice. In general the magistrates afforded them all the protection they could. This had the good effect of undeceiving their enemies, who were going to

seize on some land belonging to the Brethren, under the mistaken notion, that, because they had refused taking the prescribed oath, the new Government would not protect them in their property.

Amidst all their troubles they made daily experience, that the Lord was better to them, than their fears suggested. None of their Settlements were destroyed; and the inhabitants had cause to bless God, that the lives of both young and old were preserved. The peace of God ruled in their hearts, and his presence was felt in their religious assemblies. They were invited to preach in several new places, and the Settlement of Hope, which had been begun towards the close of the preceding period, increased in buildings and inhabitants.

The day so long and earnestly prayed for, at length arrived, when hostilities terminated, and a treaty of peace was concluded between Great Britain and her former possessions in North America, which under the name of the *United States* had organized an extensive Republic, the independence of which was acknowledged by all the European powers. This joyful event was publicly proclaimed in 1783, and the Brethren, in all their places, joined their fellow-citizens in solemn acts of praise to "Him, who maketh war to cease and blesseth the land with peace."

The visitation of Bishop Reichel, which was undertaken and executed amidst the troubles of war, and, attended with much inconvenience to himself, as he made it a point to visit all the Brethren's institutions, had indeed proved a great encouragement to the congregations, and especially to their Ministers and Elders, and had led to the adoption of several beneficial measures. Yet the introduction of an entirely new order of things, which must necessarily have considerable influence also on the concerns of the Brethren's Church, induced the Synod of 1782, which no deputies from America could attend, to commission Bishop von Watteville, a member of the Elders' Conference of the Unity, to hold a visitation in America, as soon as peace should be restored.

He sailed, in company of the Rev. John Daniel Koehler and his wife, destined for Salem. They left the Texel on the

27th of September 1783, and hove in sight of the American coast in the beginning of November.

Having suffered shipwreck at Bermuda, and visited the island of Antigua, they reached Philadelphia in the Packet boat from Montserrat, on the 29th of May 1784. His official engagements which were greatly multiplied by the complete change, which had taken place in America, both in ecclesiastical and civil affairs, detained him three years in the country.

Several important measures were resolved upon, during this visitation, and partly executed, and others were put in train for execution. A Conference of superintendence of the congregations in the Pennsylvanian district was organized, and John Etwein, who was consecrated Bishop, appointed its president. He resided at Bethlehem, where its periodical sittings were holden. A similar Board was established at Salem for the Wachovian district.\*

During the war most of the pupils in the Academy at Nazareth had been removed, leaving only six young boys belonging to it, who meanwhile were received into the school at Bethlehem. Circumstances being now altered, the Academy was renewed in 1785; and placed under the direction of the minister, Charles Gotthold Reichel, who with his family had arrived from Germany the preceding year. This institution soon received more than the necessary complement of scholars. The Boarding school for young ladies at Bethlehem flourished still more, and required additional room, in order to accede to the numerous applications from parents in no connection with their Church, but who were desirous of giving their daughters a good, and *religious* education. A new house was therefore built for their accommodation in 1789.

The best mode of serving the numerous Societies in this country engaged much of the attention of Bishop Watteville, and of the ministers of the Brethren's Church in America. The complete change in ecclesiastical affairs had totally altered the religious relation of the members of these Societies. The

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\* To the Pennsylvanian, or Northern district belong the Congregations lying in the States of Pennsylvania, Ohio, New York, Rhode Island and Maryland. And to the Wachovian or Southern district, the congregations in North Carolina.

original design was, that their members should continue in communion with the ecclesiastical establishment of the country, where they resided, and improve their connection with the Brethren simply for their growth in the divine life, by means of private meetings, and such other regulations, as suited their circumstances. But the introduction of a Republican form of government into the United States, brought with it the dissolution of the former religious establishment.

There was no longer a national Church in these provinces, and consequently many of the inhabitants were not even by name, or profession, attached to any body of Christians. This was in a great measure the case also with members of the Brethren's Societies; and was likely to become still more general in the next generation.

To remedy this evil two difficulties were to be overcome. In the present state of things the Societies presented a singular and unscriptural phenomenon, a religious community, whose members were baptized in infancy, and had the Gospel preached unto them, but who never celebrated the Lord's Supper, and were consequently disobeying a divine institution, and neglecting a most efficacious means for their spiritual growth. Such a system the Brethren could not countenance, and it was equally inconsistent with their principles, to receive the members of these Societies at once into full connection with their Church; for many of them, especially among the young, gave no proofs of being under the influence of religion. To enlarge their Church by the admission of an indiscriminate multitude, the majority of which were Christians only in name, appeared to them the first step towards her ruin.

In this dilemma the Brethren adopted a middle course. According to a Resolution of the Synod of 1782, it was agreed to treat the members of the North American Societies, as persons in a course of preparation for full connection with their Church, to admit those, whose profession appeared sincere, to all her privileges; and to advise others, in whom these qualifications were still wanting, to join themselves to a religious community, where they might hear the Gospel faithfully preached, without subjecting themselves to an ecclesiastical discipline, of which

they did not as yet cordially approve. In order that the children and young people, belonging to these Societies, might not lose the claim, which they had on the Brethren's Church preferably to any other; measures were adopted for their more careful and regular instruction in Christianity. This was attended with many difficulties in America, especially in the back settlements, where a thin population was spread over a vast extent of country.

To neglect nothing, which, by the blessing of God, might conduce to the future prosperity of the Brethren's cause in the new world, and to put the measures resolved on, into a train of operation, Bishop Watteville visited all their establishments in the country, delivered many evangelical testimonies, both public and private, held frequent consultations with the ministers and labourers, and afforded every member of their Church an opportunity of personal intercourse with him. And before his return to Europe he convened all the persons employed in the service of the congregations and societies, to a Conference, which assembled at Bethlehem in the month of June 1786.

Having completed his labours in North America, he returned to Europe in 1787; and, after a pleasant and expeditious voyage, arrived in September, at Gnadenfrey, where the Elders' Conference of the Unity then had its seat.

As by the Constitution of the United States of America all religious denominations possess equal rights and privileges, the Brethren enjoyed complete liberty for the exercise of the ministry and the discipline of their Church. They were likewise relieved from the perplexing dilemma, in which they had been placed by the Test Act, as they could not conscientiously swear allegiance to the new Government while the Crown of England still claimed the sovereignty over these provinces. That claim being now relinquished they cheerfully obeyed the enactments of the Act of Assembly passed in 1787, by which all, who had refused taking the Test, required by the Act of 1778, were, on taking the oath of allegiance to the Federal Government, freed from all former disabilities. Thus the Brethren found no difficulty in obtaining legal security for possessing houses and land within the territory of the United

**States.** And as the new Government was convinced of the rectitude of their principles and conduct, it manifested a very favorable disposition towards them and their undertakings.

After the restoration of peace the Brethren by degrees recovered from the distresses, which they had experienced during the contest. Independently of personal sufferings, their institutions as a civil community, though providentially preserved from destruction, had sustained considerable loss, which it required time and exertion to retrieve. Owing to the confusion and anarchy, prevailing during the war, many members of their Church had suffered loss in their souls, and needed a new out-pouring of the Spirit of God, in order to do their first works, and give proofs of the sincerity of their repentance and of their devotedness to Christ. To reclaim the lapsed, to restore penitents, to strengthen the weak and to encourage all to renewed zeal in the work of the Lord, had been the endeavour of Bishop von Watteville during his visitation; and it soon became evident, that the blessing of God had rested on the faithful labours of his servant.

One impediment to the prosperity of the cause in America was the difficulty of supplying the several institutions with Labourers, duly qualified for advancing their spiritual and temporal interests. Some of the ministers were far advanced in years, and ready to sink under the weight of official duties: others, intimidated by the distresses of the war, and dispirited by the lukewarmness of some in their congregations and the levity of others, relaxed in their zeal. The consequence was that the congregations declined in piety and numbers. But after the cessation of hostilities the excitements to insubordination and party feelings, so uncongenial to the growth of religion, gradually subsided, and gave way to better dispositions. And the free intercourse between Europe and America being re-opened, the way was prepared for supplying the American congregations with labourers from Europe, who, by the divine blessing, might successfully conduct the affairs of the Brethren's transatlantic institutions, till they were able, from their own members, to furnish a sufficient number of persons for the service of the Church, in this quarter.

During this period, and especially towards the close of it, new doors of usefulness were opened to them. Three Colonies, lying on the river Muskingum, on the land formerly occupied by the Indian Mission,\* were erected by members of the Brethren's Church. These colonies, called GNADENHUTTEN, BEERSHABA and SHARON, were in 1799 formed into Country congregations in union with the Brethren's Church. Had their means been equal to it, they might have still further increased the number of their establishments in the United States. In default of this, and bearing in mind, that the strength of their Church consisted not so much in the number of her congregations, as in the genuine piety of her members; they made it their principal study so to improve "the little strength," the Lord had given them, as to make it manifest, that the institutions already formed, answered the general design of their Brotherly Union. This object they strove to attain by building up the members of their congregations in their most holy faith, that thus they might, in their intercourse with others, prove a good salt in the earth. At the same time they neglected no suitable opportunity for doing the work of evangelists.

The increase of settlers within the United States rendered the country in the neighbourhood of the Brethren's congregations far more populous than formerly. The new colonists, even when feeling the importance of religion, which was not always the case, were, in consequence of the abolition of a National Establishment, left destitute of the outward rites of the Christian Church. Many of them were too poor, and others too indifferent about it, to make provision for the religious instruction of themselves and their families. Though for many and obvious reasons the Brethren could not hastily establish congregations among these people, they endeavoured to become useful to them, by preaching in their villages, by baptizing their children and officiating at funerals. In several instances the colonists, by degrees, erected Meeting-houses and invited the Brethren to perform divine service in them, either regularly or occasionally. Such invitations were sometimes sent to them

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\* *Hist. Sketches of Missions*, Chap. III.

by persons living at a considerable distance. In 1789 the inhabitants, chiefly of English descent, of the township of Shaney and Huntingdon, lying in the district of Wajomick on the Susquehannah\* petitioned a visit from the Brethren. The minister of the congregation at Gnadenhuetten went thither, and had repeated opportunities of delivering a testimony of the truth as it is in Jesus to attentive auditories. For some years a regular intercourse was maintained with these people; but serious obstacles rendered it impracticable to grant their wish of being admitted into regular connection with the Brethren's Church.

The labours of the Brethren in supplying, as far as in their power, the spiritual wants of those, who were destitute of the Gospel ministry, were not the only means they possessed for promoting the cause of truth and virtue in this country. Their congregations, and particularly their Settlements, while they continued to "hold fast the form of sound words," served like beacons, to direct the traveller into the good old way, where he might find rest for his soul, especially when beholding the light of divine truth reflected in the conduct of its professors. In this manner did attendance at their places of worship, visits to their Settlements, and the religious education given to the pupils in their schools, enlarge the sphere of their useful activity, and bring the Brethren into pleasing acquaintance with many of their fellow Christians both far and near.

In March 1792 the Settlements of Nazareth and Bethlehem were visited by a company of fifty-one Indians, belonging to the six nations, being on their way to Philadelphia. They were conducted by the Rev. Mr. Kirkland† and other gentlemen. Some of the Indians were members of Mr. Kirkland's congregation. In the evening of March the 8th they arrived at Nazareth. With the exception of a few, who had adopted the

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\* In this district the Brethren had formerly established a Mission among the Indians; but for many years past it has been occupied by White Settlers.—*Hist. Sketches of Missions*. Chap. III.

† Mr. Kirkland had been sent out as a Missionary to the Indians by the Scottish Society for propagating the Gospel in foreign parts, and had formed a Missionary establishment near lake Oquida in the State of New York.



dress of the Whites, they were clad in the Indian manner, and richly ornamented with large silver rings, suspended from the ears and nostrils; and some, besides tomahawks, carried bows and arrows, and a few had guns. Their appearance, however was not martial, but peaceable, and their deportment was marked by serious cheerfulness and great modesty. A few could speak English, particularly the Oneida Captain Peter Jaquette.\* Being met on their arrival at Nazareth by some of the inhabitants, they testified their pleasure at the welcome reception given them, saying: "It is here, as our forefather met with it among the Quakers, we feel as if we were own brothers." On the following day they were conducted through the Settlement. The pupils in the Academy and those in the Girls' school, and most of the other inhabitants of the place, had assembled in the chapel, and welcomed their Indian guests by the singing of hymns, with the accompaniment of an organ. To this the Indians responded by singing hymns in their own language in a very soft and melodious manner. Hereupon the Oneida Chief Aguloudongwees, a venerable old man, whose peaceable character had gained him the name of the *good Peter*, rose and delivered a short address, expressing the pleasure he and his people had derived from seeing the Settlement; and their thanks for the kind and hospitable treatment they had received. "We have been treated," said he, "not only with kindness, but as friends and brothers; we shall never forget it, but on our return home, tell it to our people. I believe the inhabitants of this place have the Gospel of Jesus Christ and the divine truths therein revealed to us, in their native simplicity and purity, and practise them; so that the Good Spirit takes special delight in dwelling in this place." At the close he commended himself and his company to the prayers of the congregation, that they might have a prosperous journey. His delivery was pleasing, animated and fluent, and he always pronounced the name of God with marked reverence. Some of the rest confirmed what

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\*This Indian had been baptized, and at the termination of the war, had been brought to France by the Marquis de la Fayette, who got him instructed in several languages and sciences. After his return to America he again adopted the Indian mode of living, preferring it to that of the Europeans.

he had said in a few sentences. To this address the Minister of Nazareth, the Rev. Charles Gotthold Reichel, replied in a short speech, expressing "the gratification felt by the assembly in seeing them in their midst, especially those, who had already embraced the Christian faith, and how ardently they wished, that all of them might attain to the saving knowledge of the Lord Jesus, and that they would not cease praying for them &c." Mr. Kirkland acted as interpreter.

About noon the party proceeded to Bethlehem. The following forenoon the members of the Brethren's Missionary Society resident at Bethlehem, and many of the inhabitants, assembled in the chapel to welcome their Indian guests. Bishop Etwein opened the meeting with a suitable address, in which he reminded the Indians of the league of friendship, which more than fifty years ago, had been made between the chief men of the Brethren's Church, and the Indian Chiefs, assuring them, that the Brethren were the friends and well-wishers of all mankind &c. The pupils in the Girls' School having requested permission to be present, one of them stepped forward and handed a written Address to the Indians, which one of her companions read aloud. Hereupon the Seneka Captain, Red Jacket, rose and, directing his speech to Bishop Etwein, delivered a few short sentences to this effect: "Father; by virtue of your office you are a servant of the Great Spirit above; we thank you for the cordial welcome and good reception we have met with—the Brethren appear to me to be a very blessed and happy people—may their prayer to the Father of us all be answered, that our nation may be brought out of darkness." When he had sat down good Peter stood up, and turning to the pupils in the Girls' School, spoke nearly as follows: "I rise to reply to your affectionate address and friendly welcome—it excites our astonishment to behold such young and delicate persons of the female sex come forward with so much boldness, and with the wisdom of maturer years, in order to welcome the Sachems and the warriors of the five nations,\* on their arrival in this place—this is a plain proof, that they

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\* He mentioned only five nations, because no Mohawks were in the party.

have profited by their education. We shall tell our children what we have seen here ; at a future period some of them may perhaps be felicitated by the establishment of a school in our wilderness, which may bear some resemblance to the one established in this happy place, which seems in a distinguished manner to enjoy the grace of the Great Spirit &c." Some of the rest said, they should like to send nine boys to the school, if Washington would pay for their schooling. On Sunday the 11th they attended divine service. Bishop Etwein chose for his text, Rom. iii. 23—25. "*There is no difference for all have sinned &c.*" Mr. Kirkland repeated the sermon in the Indian language. At the close good Peter rose, and, by a reference to his own experience, confirmed the truth of what they had heard. He was Mr. Kirkland's principal assistant in the mission. On Monday they left Bethlehem and prosecuted their journey.

Among the pupils in the boys' school at Bethlehem, an Indian youth, John Konkapot, who had been baptized in Philadelphia, and for whose education the Pennsylvanian Government had granted a certain allowance, distinguished himself by his modest and affectionate deportment, and his attention to learning. His mother being seriously ill, his father at the expiration of not quite two years fetched him home, expressing his hope, that his son, who was then between sixteen and seventeen years old, might one day become a preacher of the Gospel among his own nation.

The sphere of the Brethren's usefulness in America was further extended by the increasing acquaintance and Christian connection, which they formed with several Ministers and many other pious individuals of different denominations, who, likewise themselves, employed their talents, as opportunity offered, for the enlargement of the Redeemer's kingdom. The spirit of true Christian concord and forbearance became more predominant among Protestants of different persuasions. Several ministers formed associations among themselves for mutual advice and encouragement in their pastoral duties, and gladly welcomed the Brethren, as fellow workers with them in the vineyard of Christ. They assisted each other by an inter-

change of services, particularly on solemn occasions. The Lutherans and Reformed, (or Calvinists) having, for their joint accommodation, erected a chapel, situate between Bethlehem and Nazareth, many of the inhabitants of these Settlements attended the solemn opening of the same in 1790, when a minister from each of the three denominations delivered a sermon.

A similar case occurred three years later, when a chapel, built by the two above named communions at Saccona, not far from Bethlehem, was opened for divine worship. The ministers of the Brethren's congregations in towns and villages were likewise favored with many pleasing opportunities for co-operating with other servants of God in diffusing the knowledge of salvation.

In its temporal circumstances the American branch of the Brethren's Church had, in common with other portions of the United States, suffered various inconveniences and losses from the war and its consequences. A new order of things followed the restoration of peace. Agriculture and commerce again flourished, and the provinces, which constituted the American Union, received a great increase of population by the arrival, frequently in large bodies, of emigrants from Europe. These, by bringing much waste land under cultivation, and introducing more generally the manufactures, arts and comforts of civilized society, opened new sources for increasing prosperity. The advantages resulting from this were felt likewise by the Brethren, particularly in their Settlements. Several new buildings were erected, and a fresh impulse was given to trade and commerce.

This improvement was more rapid in Pennsylvania and the adjacent States, than in those lying to the south. The consequence was that the establishments of the Brethren in the district of Wachovia, in North Carolina, had still to grapple with many difficulties. The district was very thinly inhabited, most settlers preferred penetrating further into the interior, where there was plenty of unoccupied and more fruitful land. This occasioned a want of hands in Wachovia, for cultivating the soil and carrying on trades. Their exertions were still further cramped by the general want and slow circulation of money.

Yet by dint of application, and by the arrival of new colonists from Pennsylvania and Europe, they succeeded, with the blessing of God, to clear a considerable tract of land, to erect several buildings, establish various manufactures, and open new channels for the exportation of their own commodities and the importation of such articles of trade, as they were in want of. They also laid out roads, and introduced several municipal regulations, tending to the benefit of the whole neighbourhood. The increase of their congregations and of the public auditories rendered it needful to build new chapels at Salem, (the principal Settlement) at Friedberg and Bethabara, and to enlarge the chapel and school-house at Friedland. In this manner did God continue to bless the labours of the Brethren, both in spirituals and temporals on the American continent.

New and unexpected facilities for extending their labours in this quarter of the world offered to the Brethren at the close of the period of which we are treating.

Bishop Etwein being on a visit at Philadelphia, in 1791, learnt that the legislature of Pennsylvania had resolved to grant seventy thousand acres of unreclaimed land as a fund for the establishment of schools and other benevolent purposes; and was encouraged to apply, in the name of the Brethren's American Society for Propagating the Gospel, for a share of this bounty in behalf of their Missions. He accordingly drew up a petition, praying in the name of the above Society for a piece of land on lake Erie, as a fund for defraying the expenses of the Society in providing teachers for the Indians &c. The petition was well received, and a Committee of the House of Representatives, to whom it was submitted, brought up a very favorable report of the labours of the Brethren. A Bill was in consequence introduced into the House; but it met with unexpected opposition, owing to the hostilities, with which the Indians menaced the White Settlers. This opposition was finally overruled and the Bill having gone through the House of Representatives and the Senate, and been confirmed by the President, an Act was passed, securing to the Brethren a tract of land in the vicinity of lake Erie, containing five thousand acres; the expense of measuring the land to be defrayed by

Government. A sum of money was at the same time voted for rendering the rivers navigable and making roads. To these five thousand acres four hundred, lying on French Creek near Prerqu' isle, were added and made over to the Brethren's Society for Propagating the Gospel.

These negotiations with Government served to make the cause of the Brethren better known, to diffuse among all classes of the commonwealth more correct information respecting their missionary labours, and to open them free access to all those Indian tribes, who were at peace with the United States.

As the hostilities of the Indians did not wholly subside till some years after these negotiations had been concluded, the measurement of the land could not be taken in hand till in the year 1794. Soon after the Governing Board of the Brethren's Church in America issued proposals for the colonization of the land, guaranteeing the application of the profits to the carrying on of the mission among the Indians. Further details on this subject must be deferred to the next chapter, and we shall only observe, that much about the same period, namely, in the year 1796, twelve thousand acres lying on the Muskingum, were by an Act of Congress secured to the Brethren for the benefit of their Missions. On this land, as mentioned before, the three colonies, Gnadenhuetten, Beershaba and Sharon were erected, and a beginning was made with the building of the missionary settlement of Goshen. But as a full account of the endeavours of the Brethren for the conversion of the Heathen is given in another Publication,\* it is sufficient here to remark, that besides maintaining and enlarging their former establishments, they entered, during this period on some new undertakings, or revived such as had for a longer or shorter time, been suspended. This was the case with the Mission at the Cape of Good Hope in 1792.† A Mission was also begun in the island of Tobago in 1790, but was again suspended.‡

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\* Historical Sketches of the Missions of the United Brethren.

† Hist. Sketches, Chap. VI.

‡ Ibid. Chap. VIII. 8.

## SECTION VI.

### *Biographical Notices and Death of Bishop JOHANNES VON WATTEVILLE.*

Among those, individuals who during this period closed their useful and valuable services in the Brethren's Church, few are more deserving of a brief memorial in this history than Bishop Johannes von Watteville. He was the son of a Lutheran clergyman, the Rev. John Michael Langguth of Walschleben in Thuringia, where he was born on the 18th of October 1718; and at his baptism received his father's name. His mother, Anne Elizabeth, was the daughter of Mr. Frederick Jacob Fabrii, Court-counsellor and Director of the chancery in the principality of Sayn in the Duchy of Eisenach. From these his parents he received a liberal and, at the same time, a truly pious education; and they found the reward of their parental solicitude in the filial respect and affection of their son, in his cheerful obedience to all their commands, and the satisfactory progress he made in human learning; and still more in the clear indications of the fear and love of God, which he gave even in early childhood.

In 1735 he removed to the University at Jena. It was fortunate for young Langguth, that the Divinity Chair was at that time filled by professors, who not only were eminent for their literary attainments, but decidedly evangelical in their principles and exemplary in their lives. Many of the students also were men of sincere piety, whose main object in studying Theology was, to qualify themselves for the faithful discharge of the pastoral office.

Two years after his entering the University the young Count Christian Renatus von Zinzendorf and some other young gentlemen, who were in connection with the Brethren's Church, came to Jena for the purpose of prosecuting their studies. Their instruction was committed to some pious students, Langguth being one of them. Hereby he became acquainted with the father of his pupil and other Brethren. God was pleased signally to bless his intercourse with them for establishing his

heart with grace. For, having at that time passed through a severe mental conflict in seeking the forgiveness of his sins, the conversation and discourses of Count Zinzendorf served to give him clearer insight into the Gospel scheme of salvation through faith in Christ without the deeds of the law. His soul was made joyful in God his Saviour and, from gratitude and love to Him, he felt constrained to consecrate himself, his time and his talents, to the service of his Lord and Redeemer; and to join himself in the closest bonds of Christian union to the Brethren, in whom he recognized a people of God, though at that period they were a sect almost every where spoken against.

While still at the University he devoted a portion of his time to the instruction of the children in the Free-school at Jena; and their public catechization on Sundays was chiefly committed to him. These services were frequented by many people, both learned and unlearned, who according to their own confession, profited in scriptural knowledge by his clear exposition of the fundamental doctrines of the Christian religion. Nor were the sermons he preached in the College chapel unaccompanied with God's blessing.

In 1738 he left the University and conducted the young Count Christian Renatus von Zinzendorf to Berlin, where his father then resided. The latter soon discovered in the tutor of his son a man, in all respects fitted to assist him in his extensive labours in the Church of the Brethren. That he did not err in his judgment will be clearly seen in the sequel of our narrative. Langguth on his part fully entered into the designs of the Count, accompanied him on many of his journeys, and shunned no fatigue of body, or exertion of mind, when sharing in the labours of his noble friend and patron.

Shortly after his union with the Brethren's Church, he went to Marienborn, followed by forty pious students from Jena, who entered the Brethren's Theological Seminary. Most of them were, in the sequel, employed either in the European congregations, or in missions to the heathen. In 1739, having received Priests' orders, Langguth was appointed Minister of the congregation at Herrnhaag and, by his zealous and evangelical testimony of the atonement of Christ, found acceptance



with his hearers, and was highly esteemed in the congregation. Besides faithfully attending to his pastoral duties, he very assiduously promoted the undertakings of Count Zinzendorf and, during the voyage of the latter to the Danish West Indies, the general superintendence of the Brethren's institutions devolved chiefly on him. This and his office of Secretary at the Synods, held at Gotha and Marienborn in 1740 and again the year following at the latter place, allowed him but little time for rest and recreation. In the prospect of Count Zinzendorf's journey to North America, the last of these Synods nominated some of the most respected servants in the Brethren's Church to constitute a Conference of general direction. Of this board, which had its seat at Marienborn, Langguth became a member and its most active assessor.

This office imposed on him the duty of holding frequent visitations, both in nearer and more distant places. He was a principal agent in the negotiations, which were carried on for the purpose of obtaining permission for the Brethren to establish themselves in Silesia.

After the return of Count Zinzendorf from his journeys to North America and Livonia, a general Synod was convened at Marienborn, in 1744. At this Synod Langguth was unanimously nominated the first assistant to Count Zinzendorf, or, next to him, the chief official person in the Brethren's Church. In the same year Baron Frederick von Watteville adopted him as his son, which adoption was confirmed by an Imperial diploma with the title of Johannes Baron von Watteville. Two years after he entered into holy matrimony with Count Zinzendorf's eldest daughter, Countess Henriette Justina Benigna; and during the Synod, held at Herrnhaag in 1747, he was consecrated Bishop. Prior to his consecration he and his consort had accompanied their father to Holland and Great Britain, and afterwards to Ebersdorf.

The Synod having resolved on a visitation to North America and the Danish West Indies, this important commission was entrusted to Bishop von Watteville. He set out from Herrnhaag, accompanied by his consort, on the 10th of January 1748; and travelled by way of Holland and England. Hav-

ing visited some of the English congregations, they sailed from Gravesend on the 12th of July and arrived at Bethlehem on September the 14th. Not content with visiting the Christian congregations of the Brethren and their missionary settlements, the Bishop undertook two difficult journeys into the territory of the heathen Indians, to preach to them the Word of reconciliation and pave the way for future missionaries.\* He concluded his services in America with convening a Synod, which was distinguished from others by the presence of fifty-seven converted Indians. At the close ten Indians, two Negroes and eleven White persons, nominally belonging to several religious sects, received holy Baptism.

Leaving his consort at Bethlehem, he sailed on the 8th of April 1749 from New York for the West Indies, and landed at St. Thomas on the 26th. The circumstances of the mission in this, and in the two adjacent islands of St. Croix and St. Jan, rendered a visitation very opportune. Great diversity of opinion obtained among the missionaries regarding the manner of conducting their labours; and in the exercise of church discipline they used a degree of severity, which dispirited the

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\* On one of these journeys the Bishop had an interview with the chief of the Iroquois, or six nations, Shiltellimus, at Shomokin. A few years before, this Indian had formed a league of friendship with Count Zinzendorf and had ever since shewn himself well disposed towards the Brethren. He was a man of superior understanding and of much worldly prudence, and resolutely avoided all temptations to inebriety. For this reason he had built himself a house on pillars, into which he retired whenever the other Indians in the village promoted a drunken frolic. While a child he had been baptized by a Popish priest in Canada; but, having received no instruction in Christianity, he in riper years adopted the sentiments and manners of his pagan countrymen. With this Indian Bishop Watteville and the Brethren, who accompanied him, had a long conversation, testifying of the grace of God in Christ Jesus. Shiltellimus paid great attention to the discourse. By degrees he seemed lost in thought, grew very pensive and, at length, gave vent to his feelings in a flood of tears. An evident change took place in him. The doctrine of the atonement, which he had formerly ridiculed, now became truly precious to his soul, and was the only source from whence his troubled mind could derive comfort and peace. He cast away the idol he used to carry suspended from his neck, and in every respect appeared an altered character. In this state, having paid a visit to Bethlehem, he returned to Shomokin, and soon after was afflicted with sickness, which in a few days terminated his life. The Missionary Zeisberger saw him close his eyes in confident reliance on the atonement of our Saviour.

more faithful members of the congregation and entirely alienated the confidence of the lapsed. Confining their attention almost exclusively to those Negroes, who gave evidence of true conversion of heart, few heathens were added to the Church. Thus the missionaries themselves were discouraged. In this state of things no man was perhaps better qualified to counsel and direct, than Bishop Watteville; and by the blessing of God he succeeded in giving that direction to the labours of the missionaries which has ever since been productive of a rich harvest of souls.\* Having visited St. Croix and St. Jan, he returned to St. Thomas, and on the 9th of June ordained the missionary, Samuel Isles, a deacon of the Brethren's Church. In the evening of the same day he set sail for New York and arrived at Bethlehem on the 4th of July.

After a safe and quick voyage from America, he and his company landed in England on the 21st of November and proceeded immediately to London, where his father-in-law then resided. From here he and his consort went in January 1750, by way of Holland, to Herrnhag. Here he was welcomed with the greatest joy, as the agitated state of the congregation at that time required a man of his character to superintend and direct the evacuation of that Settlement, which had now become an imperious necessity.† His engagements here being ended, he received a commission to visit all the congregations in Germany, in order to use his influence in checking the further spread of certain extravagant notions, which were here and there gaining ground.‡ This commission he executed with his usual promptitude and fidelity. In the beginning of summer he again proceeded to London to attend a Provincial Synod; and before the end of July returned, in company of Count Zinzendorf, to Zeist in Holland, where from the 17th of August to the 26th of September a Synod was held. Besides visiting several congregations on the Continent, he held a visitation in Ireland, stayed a short time in England and arrived at Herrnhut on the last day of the year 1751.

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\* Hist. Sketches of Missions, Chap. V.

† See Vol. I. p. 406.

‡ Ibid p. 399.

Source had he enjoyed three months' repose, when in obedience to the call of his divine Master, he prepared himself for holding a visitation in Greenland, where nineteen years before a mission had been begun by the Brethren.

During his stay in the country, from the 18th of June to the 12th of August, several improvements were made in the mission, as it regarded both the labours of the missionaries for the conversion of the Greenlanders, and their external circumstances. By means of an interpreter he delivered several public discourses and addressed the congregation at their more private meetings, visited all the converts in their tents, and accompanied the missionaries on some of their visits to the heathen, living at a distance.

After his return from Greenland Herrnhut was for a number of years his usual residence. However he was but seldom for many weeks together at home; frequently accompanying his father-in-law on his journeys, or being deputed to visit the congregations and Societies on the Continent. When visitations were to be held in more distant places, Bishop von Watteville was for the most part chosen for this service. In this view he went towards the close of 1752 to London, where he spent the whole of the following year, which, owing to the pecuniary embarrassments of the Brethren's Church\* was a period of unprecedented distress and anxiety to him, and to all his fellow-labourers. The incessant bodily and mental exertion, to which he cheerfully submitted for the Lord's sake, gave his constitution so severe a shock, that, though his intellectual powers were not impaired, he never regained his former vigour of body.

Leaving Count Zinzendorf in London, the Bishop at the beginning of 1754 returned through France and Switzerland to Herrnhut; but before midsummer was deputed to re-visit the Brethren's Establishments in England and Ireland. During this visitation, which occupied nearly a year, he organized six congregations in the former and two in the latter kingdom. Two years after he was again commissioned to visit England,

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\* See Vol. I. p. 410.

Scotland and Ireland. Returning to Zeist in Holland at Christmas 1759, he closed the year there and proceeded early in January to Herrnhut. Soon after he visited the congregations in Silesia, and returned just in time to spend the last weeks with his father-in-law before his departure, and to see him close his eyes in death on the 9th of May 1760.

After the decease of Count Zinzendorf, some of the leading men in the Brethren's Church formed themselves into a provisional Conference of direction. In this council Bishop Watteville occupied the most prominent place, being best acquainted with the plans of his late father-in-law, and with the local and personal circumstances of all the institutions of the Church, and enjoying, moreover, in a superior degree, the esteem, love and confidence of all his fellow-labourers among Christians and heathen. The Synod assembled at Marienborn in 1764 nominated him a member of the Directory, or general board of superintendence, which afterwards received the name of the Elders' Conference of the Unity. He remained a member of this board, by re-election at each succeeding Synod, till the day of his death.

The first fifteen years after the departure of Count Zinzendorf were a season of comparative ease to Bishop Watteville, for, though his labours in the Elders' Conference of the Unity left him but few leisure hours, and a year seldom passed without his undertaking one or more official journeys: he was seldom many months together absent from his home and family. After the Synod of 1775 he moved with his colleagues to Barby, which had been fixed on as their future residence. The very next year he held a visitation in the congregation at Christiansfeld, and on his return visited the Societies and many friends of the Brethren in Sleswig and Holstein. From May 1778 to August 1779 he once more held a visitation in England, Wales, Ireland and Scotland.

Notwithstanding the perceptible decrease of his bodily health, he cheerfully acquiesced in the resolution, taken by the Synod of 1782, deputing him to hold a visitation in the Brethren's establishments in North America. Of the many journeys and voyages he had made, in the service of the Lord and his

Church, this proved the most difficult and perilous. Accompanied by his consort and other brethren and sisters he sailed from the Texel on the 27th of September 1783. After weathering several hard gales they, on the 9th of November, got sight of the American coast; but now they were driven about by contrary winds till the 20th of January 1784, never venturing to approach the shore sufficiently near to effect a landing. The extreme cold, the continuance of contrary wind, and the damage the vessel had sustained, made the captain at length yield to the representations and entreaties of the passengers and sailors to steer for the West Indies. By this time their provisions were nearly exhausted, and there was a total want of water, which was but badly supplied by a larger allowance of sour beer. Fortunately they were the very next day met by a ship, from which they obtained a cask of water. In the night between the 16th and 17th of February their vessel was driven upon a rock; and at day break they discovered that it was one of the cliffs, which surround the island of Barbuda. The ship was fast filling with water, so that it became necessary to let down the two boats. In these the crew and passengers, in all twenty two persons, after seven hours incessant toiling at the oars before they could gain safe anchorage, were saved from a watery grave.

The Governor of the Island gave immediate orders for all the passengers to come to his house, where they were hospitably entertained and, by his active and humane exertions, obtained most of their things from the stranded vessel. On the 28th he sent them in one of his own sloops to the island of Antigua, where, after a sail of ten hours, they landed in the harbour of St. Johns.

Painful as was the cause of it, the missionaries rejoiced at the opportunity afforded them to minister such comforts to their esteemed guests, as the hardships and perils they had endured, required. The Bishop himself gratefully adored the mysterious Providence of God, which made his shipwreck the occasion of his having, at the end of his days, the joy of being an eye-witness of the astonishing change, wrought by the Gospel on the poor enslaved Africans. On the 15th they left

Antigua, and after a pleasant voyage from Montserrat to Philadelphia, arrived at Bethlehem on the 2nd of June.

Though the privations and hardships, he had suffered on the voyage, had greatly impaired his health, and subjected him to frequent attacks of illness; Bishop Watteville, with his accustomed zeal and hilarity of mind, executed the important commission with which he was entrusted, and often exerted himself far beyond his strength. He visited all the establishments of the Brethren, not only those lying in Pennsylvania and the adjacent states, but also the far distant congregations in North Carolina, which at that time, for want of roads and accommodations, could not be approached without sleeping several nights in the forest. Unable to endure the fatigue of a journey to the missionary Settlement of the Indians, he sent a truly apostolical letter to them, exhorting the converts to abide faithful to the Gospel, and to the grace conferred on them by baptism.

On the 4th of June 1787 he and his company took their departure from Bethlehem, had a prosperous voyage to England, and, after a short stay in London, arrived at Herrnhut on the 13th of September. As far as his health permitted he resumed his usual labours in the Elders' Conference of the Unity, and the year following was present at the annual Conference of ministers at Herrnhut.\* In the beginning of June he went with his family and most of his colleagues to Gnadenfrey in Silesia. Towards the end of September he was afflicted with a painful disorder, which proved the means of his dissolution on the 7th of October 1788, having nearly completed his sixtyninth year; of which he spent fifty in the service of the Brethren's Church.

We close our account of this distinguished servant of God with a brief sketch of his character, taken from a German publication.† "Bishop Johannes von Watteville was an intelli-

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\* See Vol. II. p. 32.

† See a Work published at Altona, in 1800, by L. F. W. Ritter, with the title; *Leben des Freyherrn Johannes von Watteville, Bischofs der evangelischen Bruederkirche etc.* i. e. Life of Baron Johannes von Watteville, Bishop of the Protestant Church of the Brethren.

gent, experienced, discreet and faithful servant of Christ. His meek and affectionate behaviour made him a very agreeable companion. His firm faith in God had a most pleasing effect on the native hilarity of his mind. He was cheerfully serious, and seriously cheerful. This kept his spirit buoyant, endowed him with more than common fortitude, and never forsook him even in the severest trials and the greatest dangers. In his intercourse with others he was affable, free and unreserved. Never affecting superior sanctity himself, and always adhering strictly to the truth, he resolutely opposed in others every appearance of spiritual pride, hypocrisy and falsehood. But those in whom he discerned uprightness of heart, though not free from many inconsistencies, found in him a most affectionate friend and wise counsellor. Nor did he ever give up his hope of any individual, who had given evidence of being apprehended by divine grace; but had afterwards disgraced his profession by listening to the voice of the tempter. Such persons he followed, as far as he could, in all their wanderings, and never failed to interest himself in their behalf, rejoicing whenever he saw them 'return with weeping and supplication to the Shepherd and Bishop of their souls.'

"He had very clear views of the Gospel scheme of salvation, possessed deep insight into the depravity of human nature, and much experience in the leading of souls. This gave his discourses that practical character, which never fails to reach the heart and conscience, and gained him the unreserved confidence of all, who in their spiritual concerns applied to him for advice and direction.

"Few men, even in the earlier period of the renewed Brethren's Church, when all was life and activity, can be compared with Bishop Watteville for self-denial, indefatigable zeal and incessant bodily labour and mental exertion in the cause of Christ. He was never idle, he shunned no toil and feared no danger, when engaged in the work of his divine Master.

"Though raised to the rank of a Nobleman, and for many years worthily sustaining the office of a Bishop, he arrogated no superiority over his fellow-labourers, and treated the very meanest of his brethren with Christian condescension. With



truth it might be said of him, that he 'esteemed others better than himself.' Humility, which had always been a prominent trait in his character, shone with increasing brilliancy as he advanced in years. Whenever he was led to speak of his services in the Church of Christ he would say: 'Not unto me, O Lord, but unto thy name be all the glory. I have been an unprofitable servant.'—'My hope is placed solely on the Lord Jesus Christ, and his all-sufficient atonement.'

"In stature Bishop Watteville was above the middle size, slender in his youth but in his latter years inclined to corpulency. His figure was handsome and manly; a fine large forehead and a pleasing mildness in his eyes gave him a noble and dignified appearance, which at the very first interview excited esteem and love."

## CHAP. V.

FROM THE COMMENCEMENT OF THE NINETEENTH CENTURY TO THE  
CENTENARY JUBILEE IN 1822.

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### • SECTION I.

*Changes in the Politics of EUROPE—Their influence on the Brethren's Church—  
Peace of AMIENS—General Synod—Its views of the state of the Church—Pas-  
toral Letter addressed by it to the congregations—Building of the Settlement of  
KOENIGSFELD—Biographical Notices of Bishop GREGOR—His Death &c.*

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**T**HE close of the eighteenth and the beginning of the nineteenth centuries were marked by unprecedented and astonishing changes, following each other in rapid succession, in the political relations of nearly all European States. The French Revolution, in its consequences, threatened to bury, in one general heap of ruins, those principles of government, which under various modifications, had for ages formed the basis of the civil compact between sovereigns and their subjects, and served as a check on the encroachments of one kingdom, or state, on its neighbours; thus preserving what is generally termed the balance of power in Europe. But with the French Revolution a new order of things commenced, which, in its gradual developement, made it awfully manifest, that, when a nation, (as was generally the case in France, especially among the leaders of the Revolution) has shaken off all fear of God, even the justifiable attempts of reforming actual abuses and grievances are followed by internal anarchy and confusion, and expose neighbouring countries to war, rapine and bloodshed.

These consequences were seen, and had been felt by the

Brethren during the campaign in 1795;\* but they were destined to make still heavier experiences of the miseries entailed on Europe during this period of general consternation. True to their principles they abstained from all interference in angry politics, knowing who it is, that setteth up and putteth down sovereigns. In his hands they resolved to leave the concerns of their Church, to demean themselves as peaceable and loyal subjects, patiently awaiting the issue of the contest. Yet they could not be unconcerned spectators to passing events. The losses sustained in their settlement at Neuwied, the fear excited at Zeist, and other circumstances, awakened serious apprehensions for the future; for, on the Continent at least, the continuance of their Church was closely connected with the safety and preservation of their Settlements.

But there were other considerations still more appalling, and which might well justify anxious forebodings. It was not the political changes, introduced by the French Revolution, that the Brethren most dreaded; but the irreligious and infidel principles, which had long lurked in secret, and which that event served to mature and bring into action, by placing them in fearful array against what still remained to degenerate Christendom of sound morality and scriptural piety. The Brethren were well aware, that if these principles should infect the members of their Church, her candlestick must be removed out of its place, and the destruction of her congregations, as civil communities, be followed by her extinction as a religious Society.

There were, however, circumstances of an opposite character, which tended, if not altogether to remove, yet considerably to allay their fears. While the antichristian philosophy, first concocted in France and gradually obtaining many advocates in other continental states, threatened to carry every thing before it; God himself raised a barrier against it, by awakening among true Christians every where increasing zeal for his glory. These originated new, extensive, and in many cases, simultaneous efforts for the enlargement of the Redeemer's spiritual kingdom

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\* See Vol. II. p. 87, &c.

in the world. What is said of Jerusalem of old, "that its walls were built in troublous times," may be applied to the undertakings of the whole Christian Church during this period of unexampled distress among the nations of the earth. These occurrences, as will be shown in the sequel, had no small influence on the Church of the Brethren, and served to animate her faith and hope, when these, by fixing her attention too exclusively on the gloomy side of the picture, were ready to droop. We now take up the thread of our history.

With unfeigned gratitude to God the Brethren hailed the peace of Amiens, concluded in 1801, as a gracious interposition of divine providence, to stop the further effusion of human blood, and restore tranquillity to distracted Europe. To them the cessation of hostilities at this period was the more grateful, as a General Synod of their Church had been convened for that very year; and peace being now restored the deputies, who were expected to attend the same, could prosecute their journeys, by land and sea, without meeting with any of those obstructions, which are peculiar to a state of warfare. Herrnhut was fixed on as the place of meeting. It was attended by fifty-five voting members, was solemnly opened on the 1st of June, and continued its sittings, by several adjournments, till the 31st of August, when its deliberations closed.

The Journal of the Synod supplies ample proof of the solicitude of its members to take a correct view of the state of the Brethren's Church, that they might administer counsel, reproof, or encouragement, suited to the exigencies of the times. They neither could, nor wished to conceal from themselves, or their constituents, the humiliating truth, that the Brethren's Church, more particularly as it regarded her congregations on the Continent, did no longer present to the eye of the beholder as fair a picture of primitive Christianity as formerly. It was too manifest to be denied that many had declined in the ardour of piety, the self denial and simplicity of manners, which had distinguished their community at an earlier period. Much of this was no doubt owing to a change of outward circumstances, to the increase of temporal prosperity, and to the absence of those powerful motives to godliness, which influenced their an-

cestors, who had just escaped from the house of spiritual bondage and whose faith had sustained the fiery trial of persecution.

Yet allowing these considerations to have their full weight, the evil, complained of, existed and it was to be feared, that, if not timely checked, it would spread still further, especially as the revolutionizing doctrines, so industriously propagated in Germany, had, though happily but in very few instances, found advocates among the members of their Church, secluded, as for the most part, they lived within their own Settlements. How to stem the further progress was no easy task. The Synod did not deem itself justified in making any material changes, even in the external constitution, lest, by altering, or abolishing, some regulations, hitherto deemed almost essential, the attempt, which aimed at preventing the increase of tares, should injure the growth of the wheat, which still appeared in rich abundance.

This preponderance of sincere and consistent piety cheered the members of the Synod, strengthened their faith, and confirmed their hope, that the Lord would not yet remove the candlestick of their Church. She still kept the Word of Christ's patience; no other doctrine was relished in her congregations, and many sincere Christians in other denominations looked up to her, as destined by the great Head of his universal Church, to make a bold stand against the inroads of a spurious and unscriptural theology. Moreover her endeavours for evangelizing the Heathen, and other efforts for enlarging the Redeemer's kingdom, while they showed that the zeal of the Church in this good cause had not evaporated, proved also, by the success God granted to their labours, that he had not withdrawn his loving-kindness or his covenant of peace from them.

It was a source of high gratification to the Synod, and excited the liveliest gratitude to the Giver of every good gift and blessing, to learn from the Report of the Committee of Finance, that the Debt of the Unity,\* the gradual liquidation of which had, ever since the year 1764, required the most strenuous ex-

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\* See Vol. II. p. 6, &c.

ertions, was now entirely paid off, so that the Church was, at the close of the present Synod, wholly freed from uncovered debts. This, with the exception of occasional aid from other quarters, had been accomplished by means of the continued willing and liberal contributions of both rich and poor, to make the temporal necessities of the community their own; thus obeying the apostolic injunction, "bear ye one another's burdens."

Desirous of communicating to all the members of their Brotherly Union the feelings of sorrow and joy, of fear and hope, which pervaded their own breasts, the Synod addressed a Pastoral Letter to the congregations, from which we insert the following extracts :

"We have found innumerable occasions for astonishment at the love, grace and mercy of our faithful Lord and Saviour. We have to thank Him alone, that we may still venture to call ourselves *his* people. He has not withdrawn his hand from us; but has still preserved us, and done so much for us, both in internals and externals, that we stand amazed at the riches of his goodness; and call on all our dear brethren and sisters, to thank and praise Him with grateful hearts.

"For such proofs of his love he ought undoubtedly to have a people in us, that honors him in all things; a Church that is holy and without blame before him in love; a chosen generation, continually showing forth his praises, and seeking no higher honor in this world than to live to him and serve his holy name. But are we in truth, what we ought to be? And are we in the right way of becoming so? Have we increased in grace and love and simplicity? Is the mind of Christ become more general among us? Are we giving increasing diligence to press toward the mark for the prize of our high calling of God in Christ Jesus?

"The Synod can answer these questions no otherwise, than with the most painful confession, that upon the whole we have not advanced, but rather retrograded. The spirit, which in our times so powerfully prevails in the world, and by which it is distracted through unbelief, levity, insubordination and licentiousness, has endeavoured to find entrance into our congregations, and its influence cannot altogether be denied.

“We must confess with shame, that there are individuals in our congregations, who call themselves Brethren and Sisters, but are destitute of divine life, and manifest no desire to become one spirit with Christ. Nay, there are those, whose hearts having never been influenced by the love of our Saviour, not only feel no concern for their own happiness, but by their evil example prove hurtful to others, render the discharge of official duties heavy to those who labour among us, grieve the sincere members of the Church, and are an offence to others.

“The Synod, therefore, calls on all the faithful members of our Church, and in the most solemn and urgent manner, beseeches them for the sake of our God and Saviour and his cause: Dear Brethren and Sisters, ‘be renewed in the spirit of your minds.’ Conscious of our own failings and sins, and humbly craving the forgiveness of our offended but merciful Lord, we reach out our hand, as a pledge, that we are sincerely desirous of uniting with you in a new covenant of love and faithfulness. Make the cause of our Church your own; support your ministers with your spirit and prayers. In the name of Jesus, let us with united strength, resolutely set our faces against every thing, that is contrary to our calling as a Church of Christ. In love exhort the lukewarm; warn those, who appear deviating from the right path; admonish the perverse and petulant; reprove the disobedient; and let us, for our own persons, set a good example to others; thereby convincing them, that we are resolved firmly to adhere to our excellent principles and discipline.

“It will be better for us to decrease in number and increase in piety, to become a small but upright people; than to be a large multitude, resembling a body without a spirit. But we have hope in the mercy of our gracious Lord and Saviour, that he will anew enkindle love to him in our congregations, awaken new life in our hearts, and visit his people with new grace. Then our amendment will arise from within; the weak will be strengthened, the cold warmed, the dead vivified, and the good tree will bring forth good fruit; for the love of Christ will constrain us to live alone to Him, and for his glory in the world.

**"Faithful is He that calleth us, who also will do it. He will strengthen us and preserve us from the Wicked one; and will carry on and complete that good work, He hath begun in us, till he can present us faultless before the presence of his glory with exceeding joy. To him, our eternally faithful and merciful God and Saviour, be glory and majesty, power and might; now and to all eternity. Amen."**

Applications, from sundry places and individuals, for establishing new Settlements, were laid before the Synod. But the peculiar complexion of the times, and their want of means, presented obstacles in the way of such undertakings, which for the time seemed insurmountable. In the case of one application, however, the Synod was unanimously of opinion, that something ought to be attempted. This was a pressing invitation from many of their friends to form a Settlement in the duchy (afterwards the kingdom) of Wurtemberg. The Synod were the more disposed to resolve on this measure, as by fixing one of their congregations in the South of Germany, where the Brethren had a large circle of acquaintance and several Societies in connection with their Church, the sphere of their usefulness would be extended. For these reasons the Synod recommended to the Elders' Conference of the Unity to adopt measures for carrying the above resolution into effect.

Agreeably to this recommendation a Petition was in 1802 presented to the Government of Wurtemberg, "praying for leave to form a Settlement in union with the Brethren's Church in the dominions of the Duke of Wurtemberg." The Petition was graciously received: and the agents of the Brethren succeeded in the purchase of two farms, Hoernlishof and Stellewalde, containing two hundred and eighty eight Wurtemberg acres. These farms, which appeared convenient for the formation of a Settlement; lie in the Black Forest, about forty miles from Stuttgart and at an equal distance from Strasburg and Basel.

While these negotiations were pending, war broke out between France and Austria, and for some time put a stop to further proceedings. Hostilities having ceased in the Wurtemberg dominions, and the Duke being raised to the regal dignity; the negotiations were renewed, and on August the



12th 1806 an edict was passed and received the royal signature, "granting permission to the Protestant Church of the United Brethren to form a Settlement at Hoernlishof and Stellewalde, conceding to them equal civil rights with his Majesty's other subjects, and exemption (in case of conscientious scruples) from taking an oath and from *personal* military service; and complete religious liberty in the exercise of their own ecclesiastical discipline."

The following year the Brethren entered on the occupation of these farms, and commenced building in July. A temporary chapel having been erected, it was opened for divine worship on the 24th of July 1808. The services were attended by large auditories, among whom were many Roman Catholics. This rendered it needful to build a more spacious place of worship, which was completed in 1812, and opened on the 19th of October. Some difficulties, which had arisen in consequence of this part of the Wurtemberg dominions having been annexed to the territory of the Grand-duke of Baden, were happily removed, and the Brethren received from the new Sovereign a confirmation of all the privileges, secured to them by the edict of the former Government.

The new Settlement, which was called KOENIGSFELD, gradually improved as it regarded both its internal and external condition. Boarding schools both for boys and girls were established, and the mode of education met with general approbation. Their public auditories increased, and they formed an extensive acquaintance with many pious individuals in other denominations. They enjoyed the favor of Government, both in the higher and lower departments, and were respected by the neighbouring clergy, Roman Catholics as well as Protestants. The theatre of war being at a distance from the Settlement, they experienced little of its attendant oppressions, and the taxes imposed on the inhabitants were comparatively light. But being chiefly agriculturists, and finding some difficulty in disposing of the produce of their fields, their number in 1818, amounted only to one hundred and seventy nine souls; and that number has since been rather diminished.

Thankful for the tranquillity, which their Settlements on

the Continent continued to enjoy for some years after the renewal of hostilities, the Brethren improved this season of repose for establishing their congregations in the faith of the Gospel. Earnest endeavours for this were the more needful as the critical complexion of the times left them little room to doubt, that new and probably severer trials, than they had as yet experienced, awaited them, when they would be required to exercise those patient and self-denying virtues, which ought prominently to distinguish the professed followers of Jesus. And indeed it was not long before their faith was sharply tried by the troubles of war. Of these we shall give a relation in the next section; and in the mean time insert a few biographical notices of Bishop Christian Gregor, who closed his useful and active life on the 6th of November 1801.

The deceased was born at the village of Dirsdorf in Silesia on the first day of January 1723, just two weeks after the death of his father. His mother, who was a truly excellent and pious Christian, spared no pains in bringing up her children in the nurture and admonition of the Lord. Her labour was not bestowed in vain on her youngest son; and the early impression of divine things, made on his heart by maternal instruction, was deepened by the faithful labours of the parish-clergyman, Mr. Conrad. His evangelical testimony attracted more hearers than the church could contain: of whom some came from a considerable distance. The more serious among them found a hearty welcome under the roof of Mrs. Gregor, who possessed a peculiar talent for improving the hours between divine service in profitable and edifying conversation. This was another source of spiritual benefit to her children. But they were not long permitted to enjoy the pious instruction and example of their excellent parent. She died before Christian had attained his ninth year.

After the loss of his mother God provided a kind and generous friend for him in the Lord of the Manor, Mr. von Pfeil. This worthy nobleman, from respect to the late Mrs. Gregor, took her son into his house, and placed him together with his own children under the care of a private tutor. His patron, observing, that he had a good capacity and a great talent for

music, had him educated for a schoolmaster and organist. Being thereby removed from his accustomed seclusion from the world, and obliged to associate with other young men, not of the most unexceptionable character, he lost his former simplicity, was led astray by bad example, and yielded to the temptation of things, which war against the conscience. Yet even at that period the Lord held his hand over him. Conscience reproved him, his mind was uneasy, and after each transgression he determined to forsake the ways of sin. During this conflict between the flesh and the spirit he sought the counsel of the Rev. Mr. Conrad. The advice given him by this experienced servant of Christ, opened his eyes to the true cause of his unhappiness, want of faith in Jesus, as the only and willing Saviour of sinners; and God signally blessed to him the discourses and prayers of his servant.

The term of his instructions for the office of Schoolmaster having terminated in October 1740, Gregor resolved to pay a visit to Herrnhut, having heard much of the institution there. He disclosed his intention to his patron, who readily gave his consent, at the same time promising to use his influence in procuring him a situation in his native country, in case he should not find his expectation realized at Herrnhut. He accordingly went thither and arrived there at Christmas. This visit, which was protracted till the following summer, proved very beneficial to his spiritual state; but the poverty of the inhabitants, and seeing no prospect of earning a livelihood, determined him, though much against his inclination, to return to Dirsdorf.

Through the interest of Mr. von Pfeil he was placed in a situation, which, with regard to temporals, held out to him a promising prospect for futurity. His mind, however, was not at ease. He felt a secret conviction, which daily increased in strength, that he had acted wrong in being deterred by the poverty of the Brethren at Herrnhut from joining their Church; and that he ought to return. While in this state of irresolution what course to take, a circumstance occurred, which served to decide his future destiny. A marauding party of Imperial hussars, (Austria being then at war with Prussia) were phan-

dering in the village. Gregor accidentally fell in with them while attempting to force entrance into the parsonage. One of them, putting a pistol to his face, threatened to shoot him if he did not open the door. In his anxiety Gregor offered up an ejaculatory prayer to God, vowing, that, if he would save his life, he would go to Herrnhut, and devote himself to his service. He fortunately effected his escape.

Just when he was about to execute his purpose, a tempting offer of a very respectable situation as Schoolmaster and Organist was made to him. But his resolution was taken, and he determined to keep his solemn promise to God, though he should be compelled to live on bread and water. In the beginning of 1742 he finally left his native country. On his arrival at Herrnhut, he found to his astonishment, that his former patron had, unknown to him, interested himself in his behalf. He was in consequence employed in the care and instruction of children. In this employment he spent several years, both at Herrnhut and in other places, at the same time serving the congregation with his musical talents. In 1751 he entered into the state of matrimony with the sister Margaret Susanna Rasch of Zeist, where he then resided.

Two years after their marriage they moved to Herrnhut, where he undertook the situation of accountant and cashier to the Finance Committee, which had been appointed during the pecuniary embarrassment of the Brethren's Church at that period;\* and at the Synod of 1764 he was chosen a member of the Elders' Conference of the Unity. His re-election to the same important office, at each succeeding Synod, is the clearest evidence of the esteem in which he was held by the Brethren's Church. In 1789 he was consecrated Bishop.

As a member of the just mentioned Board, he paid several visits to the congregations on the Continent, and held two extensive visitations, one in North America, and the other in Livonia, Russia and at Sarepta in Asia. The former of these, during which he also visited the missionary station among the Indians at Friedenshuetten, engaged him from August 1770

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\* Vol. I. p. 411.

to May 1772. The visitation to Russia was undertaken at a very critical period, during the rebellion under Pugatschef in 1774. But, though frequently in danger of falling in with the insurrectionary forces, he and his company met with no other inconvenience than occasional delays in prosecuting their journey.

While the Brethren's Church retains its taste for the devotional parts of worship, consisting in congregational singing, the memory of Gregor will be deservedly cherished. He possessed a natural gift for versification, which as well as his musical talent, he delighted to employ to the honor of his Saviour, and for the edification of his Brethren. The Hymn book, at present in use in the German congregations, was compiled by him, and has been enriched by several of his own hymns, of which some have been translated into English. He likewise collected and revised the Tunes, in general use among the Brethren, and improved the collection, by compositions of his own. Several Anthems, composed by him, are highly esteemed by the best judges of sacred music.

By too close application to the works just mentioned, and by too sedentary a mode of life, his health in 1787 received a severe shock, which produced great irritation of the nervous system and lowness of spirits, which was further increased by the death of his eldest daughter, which happened just about that time. God, however, was pleased to bless the means used for his recovery. He was enabled to resume his official labours, and undertake the presidency at the Synod of 1789. After its close he engaged with his accustomed activity in the duties, imposed on him, held visitations in several congregations on the Continent, and, with true Christian submission to the will of the Lord, bore the painful separation from his wife, who ended her days in 1799.

At the Synod of 1801, he was once more elected a member of the Elders' Conference of the Unity, and with his wonted cheerfulness and zeal, entered on the discharge of his official duties, for, though far advanced in years, his mental energies were not perceptibly diminished. In the afternoon of the 6th of November he took a walk to Herrnhut, about

a mile from his residence, and visited several of his friends. On this walk he was seized with oppression on the chest, and was obliged to rest several times. It was with difficulty he returned to Berthelsdorf, and on reaching his home felt so completely exhausted, that he required the assistance of some persons to lead him into his apartment. In less than a quarter of an hour he ceased breathing, and the immortal spirit winged its flight into the regions of eternity.

His late colleagues bear the following testimony to his character: "The long series of years, which he spent in the service of the Brethren's Church, affords ample evidence of his unreserved devotedness to his Lord and Saviour, and that he served his divine Master with a willing mind, accounting it his highest honor to employ his time and talents in promoting the cause of God in the world. Punctuality and faithfulness in the discharge of his official duties, and unwearied activity in executing whatever was committed to him, marked all his proceedings; while unfeigned humility, fervent brotherly love, and universal philanthropy, were prominent features in his character. Nor was he less esteemed for his unshaken faith in Christ, on whose righteousness alone he depended for salvation, his joyful hope of eternal life, by which he here already had his conversation in heaven, and for the firm confidence he cherished, that our Saviour would preserve the Church of the Brethren immovably fixed on his atonement as the only ground of salvation."

## SECTION II.

*Occurrences in the congregations on the Continent during the War—At CHRISTIANSFELD in 1804, 1807, and 1813—BARBY and GNADAU are exposed to danger in 1806 and 1813—Critical situation of NEUDIETENDORF—EBERSDORF occupied by FRENCH troops—Oppressions in LUSATIA—At HERRNHUT and NIESKY—Dangerous situation of KLEINWELKE during the battle of BAUTZEN—Hostilities break out in SILESIA—Exposed situation of GNADENBERG—Troubles at GNADENFREY, GNADENFELD and NEUSALTZ—State of affairs in the congregations at RIXDORF and BERLIN—NEUWIED remains tranquil—Critical situation of ZEIST—KOENIGSFELD and NORDEN experience no disturbance.*

The bright prospect of tranquillity, opened by the peace of Amiens, was speedily darkened, and the nations of Europe

were again involved in all the horror of a cruel and protracted warfare; which, according to the ever shifting scene of successive campaigns, entailed in quick rotation incalculable misery on almost every kingdom and state on the Continent, from the south to the farthest north, and from thence back to the distant south.

In this general distress the Brethren's Church had to bear her allotted share. The sufferings endured by her individual members and families, residing in besieged towns and plundered villages, added to the mass of human wo, which, during this tremendous period, made the hearts of men fail them for fear of the things, that were coming on the earth. To narrate these private distresses, which they shared in common with their fellow-townsmen, would not only be inconsistent with our purpose, but be found impracticable. Our design is to give in this section a relation of those calamities, which were felt by the Brethren in their regular Settlements on the Continent, nearly all of which were, at one time or other, exposed to the marching of hostile armies, the depredations of marauders and other oppressions, or lying in the immediate vicinity of the field of battle. The reader will recollect that, owing to the ecclesiastical constitution of Germany, the Brethren's congregations are located in Settlements of their own, which form so many separate villages and distinct civil communities. In these places the distress, occasioned by the war may, on the one hand, be clearly ascertained; while on the other, their preservation from greater dangers, and their frequent wonderful deliverances, as plainly indicate the protecting hand of God over them.

The Settlement of Christiansfeld in the duchy of Sleswick was the first, whose quiet was in any degree interrupted in consequence of the renewal of hostilities. Yet, throughout the whole of this warlike period, the troubles experienced by this congregation were comparatively light; thus exciting its members to fervent gratitude to God for his sparing mercies, and affording them an opportunity of relieving the far heavier sufferings of their brethren in other places, and of mitigating the general misery by active benevolence.

During the summer of 1803 several detachments of Danish troops were quartered in the neighbouring villages, and when halting in the Settlement were liberally supplied with victuals. For this act of hospitality the Prince Regent of Denmark communicated through his Chamberlain, M. de. Møesting, his thanks to the inhabitants. On one occasion two regiments, evinced their gratitude for the kind treatment they had received, by making a collection among themselves for the poor inhabitants of the place, which they presented through their Colonels; nor could they be prevailed on, by any remonstrance, to apply the money for their own poor. In general the behaviour of the Danish soldiers was so peaceable and orderly, that the inhabitants suffered no other inconvenience, than what arose from the presence of so many men crowding the streets and avenues of the place.

Thankful for the mitigated form, in which they experienced the miseries of the war, the congregation at Christiansfeld deemed it their sacred duty, and a high privilege, to lighten the burdens of others. After the bombardment of Copenhagen, in 1807, they sent a contribution to the members of the Brethren's Society in that town, who had suffered during the siege. To this they added a liberal sum for the wounded, the widows and orphans, besides a present to the Government for the general necessities of the kingdom. This proof of their patriotism was graciously accepted by the Prince Regent, who sent them an acknowledgement in his own hand, in which he says: "The handsome voluntary contribution, remitted by the congregation at Christiansfeld, for the necessary preparations for the defence of the kingdom, is a new and ostensible proof of the loyalty to the King, and the patriotism for our native country, which animate this congregation. And it gives me sincere pleasure, on this occasion to renew the assurance, that I duly acknowledge and value the noble public spirit, which this congregation continually and clearly manifests."

Not to mention that the Prince Regent and other members of the royal family, on several visits to Christiansfeld, in the most condescending terms expressed their benevolent disposi-



tion towards it; the court of Denmark gave repeated proofs of the good opinion they entertained of this Settlement. In confirmation of this it may here be mentioned, that in 1807 it was fixed on as the temporary residence of the French, Spanish, Prussian and Dutch Ambassadors, and the Charges d' affaires of Austria, Saxony and Portugal, together with several other persons of distinction, both civil and military. These with their families were, for a longer or shorter time, accommodated with lodgings in the Settlement.

The continuance of hostilities between England and Denmark was, in 1808, attended with increasing difficulties, in consequence of the prohibition of all intercourse with the former country. An edict was passed, subjecting all letters to foreign parts, and to certain districts in the country, to the inspection of a magistrate, who was to affix his official seal to them, before they were allowed to be forwarded. On this occasion the Government gave a fresh proof of the confidence it reposed in the loyalty of Christiansfeldt, by so far mitigating this oppressive order, as to commit the inspection of the correspondence of the inhabitants solely to the Warden of the congregation, who for this purpose was provided with an official seal.

During the ensuing summer the marching of French and Spanish troops was frequent, but occasioned little or no disturbance, and the inhabitants the more cheerfully supplied the neighbouring towns and villages with provisions, bedding and other articles, to lessen the burdens, laid on them by the quartering of troops, from which the Settlement still remained exempt. A more serious danger, which threatened Christiansfeldt in August 1808, in consequence of the Spanish troops, quartered in its neighbourhood, forsaking the French standard and going over to the English, was happily averted, as the Spaniards, with the exception of a few battalions who surrendered without resistance, effected their escape from Jutland.

The intention of Government to fix the head-quarters of the Holstein army at Christiansfeldt was abandoned for want of suitable accommodations. But in the month of April in the above mentioned year a royal order arrived, enjoining the Warden of

the congregation to prepare thirty or more rooms for the military commissariat, intimating at the same time, that this resolution had been taken for the purpose of freeing the Settlement of the more oppressive burdens of the war. During the stay of this Board, which lasted till towards the end of October, many persons of high rank visited the Settlement. Notwithstanding this influx of strangers the regular order of the congregation suffered no interruption, as the gentlemen at the head of the commissariat adopted every measure in their power for lessening the inconvenience, which must be felt by the presence of so many visitors.

Towards the end of 1813 and the beginning of the following year the dangers of war became more alarming. For nearly nine months Christiansfeld was for the first time burdened with the quartering of soldiers. From October 1813 to June 1814 between eleven and twelve thousand men, including the wounded, were lodged and dieted in the Settlement, which cost above six hundred pounds. Fears and distresses of various kinds were not wanting. Early in January General Tottenham entered the place with two thousand Cossacks and Baskirs. The officers were lodged in the houses, but the common soldiers encamped in the streets, kindling large fires. They committed various excesses and depredations, and maltreated some individuals; but were restrained by the strict orders of General Tottenham. On one occasion four cannons were planted before the chapel, and charged about midnight, an attack from the Danish troops being apprehended. This anxious night, however, passed over quietly; and the more serious fear of a battle being fought near Christiansfeld was averted by the renewal of negotiations for peace; and before the end of the month the troops were withdrawn, and the Settlement enjoyed repose and tranquillity.

The congregations at Barby and Gnadau suffered more severely. During the siege of Magdeburg, which was taken by the French in 1806, Barby had little rest. To this place the Saxon General de Zetschwitz retreated with about six thousand men. He was pursued by the French, who took possession of the town and, notwithstanding the neutrality granted to Sax-

ony, plundered and in the most shameless manner ill treated the inhabitants. Generals Murat, Bernadotte and other persons belonging to the staff, lodged in the castle, and were provided by the Warden of the congregation. A depredatory party set a house near the church on fire, for the purpose of plundering with greater secrecy. Some of them forced their way into the kitchen of the Academy, but were prevented from committing any excesses, a guard of two men being procured, who kept off the marauders. The youths in the Academy rendered essential service in helping to extinguish the fire. All the other inhabitants, that were able, were put in requisition by the French to assist at the ferries across the Elbe and Saale.

During this season of terror a thousand dragoons were, in October, quartered for a day and night at Gnadau. The smallness of the Settlement rendered this burden so much the more oppressive. Twenty, thirty, and even sixty men and their horses were billeted on private houses, and four hundred privates, besides officers, took up their quarters in the Brethren's house. Victuals for themselves and forage for their horses were imperiously demanded. Some privates made their way into the kitchen and forcibly seized the meat prepared for the officers, who seemed to be accustomed to disorders of this kind, and set about cooking for themselves. Another party broke open the cellar-door, and were in the act of carrying off the wine, when they were stopt by the officers, who took it into their own room; and ordered negus to be made, with which they regaled themselves and their men the night through. As numbers could not be accommodated in houses, they bivouaced in and round the place, and it was a wonder the houses were not burnt, for they used no manner of precaution in kindling their fires. This night cost the Brethren near two hundred pounds, not reckoning the value of property lost by individuals; for the French, without ceremony, took corn, hay, pigs, poultry and whatever else they could lay their hands on. The farm of Doebeu, belonging to the Settlement, was plundered of sixteen horses, all the corn and hay, the linen and clothes of the farmer, besides £140. in ready money. The Brethren considered it a gracious interposition of divine Providence,

that the Sisters' house, during this as well as some previous and subsequent quarterings, was not required to billet any soldiers. The inhabitants however, prepared themselves for the worst, and stood ready to flee into the woods, in case their habitation had been forcibly entered.

After years of comparative quiet this Settlement again felt the calamities of war in the autumn of 1813. The 10th of October was a day of unprecedented trouble and danger. In the afternoon a French corps of near eight hundred men arrived and demanded quarters. The commander was with difficulty and, after repeated representations, that the place was too small to accommodate so many, prevailed on to give orders for three hundreds of the troops to continue the march, having first been supplied with a plentiful meal. Victuals had likewise to be provided for the remainder of the corps. Fearing an attack from the Cossacks the commanding officer insisted on occupying the chapel, in order to keep the company together, which would facilitate a retreat if rendered necessary. The most alarming circumstance was the order he issued, to collect all the carts, barrows, ladders, casks and timber, and wood of every description to be used, if need required, for barricadoing all the streets, and avenues. For the same purpose he gave orders, that, at the very first intimation of a hostile attack, all the trees in and about the place should be felled.

These preparations for defence excited the most anxious apprehensions, which were not lessened, when towards evening a large column of infantry, with a pack of artillery and a squadron of horse, were seen approaching the Settlement. The sight spread a general panic among the inhabitants, when suddenly the drums beat a retreat, intelligence being received of the approach of Cossacks. Thus at the very critical moment, and most unexpectedly, was Gnadau saved those horrors, which must have ensued, if it had become the scene of military operations. But, though thus suddenly evacuated by the French, the Settlement was still exposed to the lawless exaction of starving soldiers, who overran the place, and in the most clamorous manner demanded victuals. In the midst of this confusion, during which individuals did not escape mal-

treatment, the Lord arose for their help. The Commander in Chief arrived, and being made aware of the excesses of the soldiery, he drove them all out of the Settlement, and restored tranquillity. The quartering of troops, however, continued for some time, and the place was laid under heavy contributions.

Before the battle of Jena, in 1806, great numbers of Prussians were quartered in the Settlement of Neudietendorf in the duchy of Gotha, and at one time several thousand troops, for three successive days and nights, filled every house, and lay like locusts round the place. They, however, behaved well, and committed no excesses. On the renewal of the war in this district, Neudietendorf once more enjoyed the protection of God. Considerable apprehensions were indeed excited after the flight of the French in 1813, and the advance of the Allied troops to Erfurth, especially on the 27th of October. But no actual danger came near their habitations. No French soldiers entered the place, and when the Allied troops marched through and were quartered in it, no depredations were committed. Heavy contributions, however, in forage and provisions were levied, and the inhabitants sustained considerable losses.

Far severer were the sufferings of Ebersdorf in Voightland. On the 8th of October 1806, towards night, the Prussian and Saxon troops, quartered in this neighbourhood, began to retreat towards Saalberg. They were soon followed by a body of French hussars, galloping, with their pistols in their hands, through the Settlement. Others followed in quick succession, their numbers constantly increasing. In the space of forty-eight hours not fewer than one hundred and thirty thousand men marched through the place. At first things went on tolerably quiet, but the crowds soon became so immense, that the moving masses of men and horses blocked up the roads. Numbers took up their quarters at Ebersdorf, others encamped outside the Settlement. The Brethren's house particularly attracted their notice. It was quickly filled with soldiers. They collected in the front and rear of the house, entered the garden, and occupied all the shops, barns, and sheds and every place, where a man or horse could stand; imperiously demand-

ing victuals and forage. From Wednesday evening till Friday afternoon all hands were engaged, day and night, in attending on the troops; some to keep watch, and others to provide victuals. Nearly all the barns and farm-yards were emptied of their contents, and carried to the camp outside the Settlement, where upwards of twenty thousand men bivouaced, who committed all kinds of excesses. The family houses had each from twenty to thirty men quartered upon them. Four hundred of the Imperial guards, with Napoleon and twenty of his Marshals and Generals, took up their quarters in the Brethren's house. The Emperor and his staff afterwards removed to the adjoining castle of Lobenstein, the residence of the reigning Prince.

On Friday the 10th the calamity reached its height. Orders were issued that Ebersdorf, besides providing for the troops quartered in the Settlement, should diet four hundred men who were on their march, furnish wine and other victuals for two hundred and fifty of the Emperor's guard at Lobenstein, and provide quarters for three thousand men in addition to those already in the place. Oppressive as this burden must have been under any circumstances, it was rendered doubly so at a time, when through previous fatigue, anxiety and terror, the strength of the inhabitants was completely exhausted, and all their provisions consumed. The prompt manner, in which the clamorous demands of the troops had hitherto been satisfied, had prevented them committing any very great excesses. But now the inhabitants had nothing to expect, but the worst of treatment; many, therefore, were preparing to quit their houses, leave all behind, and seek a shelter from the rage of the soldiery, wherever they could find it. In this extremity the Lord undertook for them and sent deliverance when least expected. The entreaties of the reigning Countess softened Napoleon. He promised protection to her country; and gave orders for the army to march to Schleiz, Ebersdorf being placed under the safeguard of two officers and fifty men. Yet notwithstanding this precaution dreadful excesses were committed. All kinds of provisions were forcibly taken, and the soldiers seized the bread, before it was half-baked, and threw it into the dirt. Shops and warehouses were nearly emptied of their con-

tents, and the losses sustained amounted to an alarming sum. To every remonstrance the French replied, "the King of Prussia will pay for it." The scarcity of food and the general misery, felt throughout the country, are past description.

It was a fortunate circumstance for Ebersdorf, that it enjoyed uninterrupted tranquillity during the last struggle, in 1813 and 1814, to shake off the iron yoke of France, and restore the independence of Germany.

The alliance of Saxony with France, during the campaign in 1806 and 1807, brought various distresses on the congregations in Lusatia. The Settlements of Herrnhut, Niesky, and Kleinwelke were molested by the marching and quartering of troops, and occasionally exposed to pillage from marauding parties. They had moreover to pay a very large proportion of the Lusatian contingent for the army, amounting to fifty thousand pounds. Yet these oppressions were easy, compared with the troubles that followed in 1813. Without entering into minute details, we shall now relate the more remarkable occurrences in each of these Settlements.

At Herrnhut the first symptoms of approaching distress were felt in the months of February and March 1813, by the military hospital of the Saxon army passing through the place, by the billeting of troops, and by large requisitions of bedsteads, mattresses, blankets, various articles of clothing &c. besides provisions and forage. Herrnhut served as a magazine, where the contributions from the surrounding villages were deposited. After the battle of Lutzen above seven hundred wounded were lodged in the Brethren's house, and others in private families. The 19th of March and three following days, were days of much confusion and anxiety, notwithstanding the Prussian Commander in Chief, General Blucher, had left a safeguard in the Settlement. Crowds of fugitives in the most destitute condition, coming from Loebau and the adjacent country, passed through the place. In the afternoon of the 19th five hundred Cossacks, some Calmucs and a squadron of Prussian cavalry with thirty-seven Bavarian prisoners, arrived and bivouaced in a meadow behind the Sisters' house. They were followed by a detachment of Russian Uhlans, twelve hundred strong. The

Prussians, taking them for enemies, instantly prepared for an attack ; but soon discovered their mistake. Both parties now encamped together. To supply this numerous body of troops with provisions for themselves, and forage for their horses, occasioned no trifling expense and trouble. They, however, committed no depredations, and broke up on the 23d. The inhabitants were the more thankful for this, as these warriors were now their enemies and had dropt some menacing expressions.

Except the fear excited by the sound of distant cannonading, April passed over quietly, and on the 21st of that month Herrnhut was honored with a visit from the Emperor of Russia, who behaved with great condescension. During the whole summer the marching and quartering of troops occasioned much distress, brought heavy expense upon the congregation, and repeatedly, even on Sundays, interrupted the regular course of worship.

On the 10th of August Prince Sulkowsky, attended by upwards of eighty officers, came to Herrnhut for the purpose of celebrating Napoleon's birth-day. He gave orders for a meeting for worship to be held in the afternoon, and the place to be illuminated at night. The Prince and his retinue attended at the chapel, where, after an address from Bishop Baumeister on the duty which subjects owe to their Sovereigns, the service was closed with singing the Te Deum. Though, on account of the illumination, the Settlement was crowded both with military and others, no disturbance took place; and at midnight the Prince and his company returned to their quarters at Berthelsdorf.

As the quartering of troops, caring for the sick and wounded, and heavy requisitions for the army daily increased, the Brethren made application to General Victor, who, at the head of his corps, was marching through Herrnhut on the 24th of August, for a guard of protection. With this he readily complied. In the month of September parties of the contending armies, chiefly Cossacks and Poles, patrolled through the country, which rendered the roads very unsafe. Frequent skirmishes took place close to Herrnhut. On one occasion a



party of Prussians, who had been overpowered by the superior numbers of the Polish forces, were on their rapid flight, pursued through the Settlement, which caused no small alarm; but only one person was wounded in the leg by a bullet.

From the 10th to the 15th the Prussian General, Blucher, fixed his head quarters at Herrnhut. Receiving intelligence, that an important victory over the French had been gained by the Crown prince of Sweden, between Insterbruch and Dahme, the General intimated, that it would be agreeable to him, if the congregation were called together to return public thanks to God. This was readily complied with in the evening. His royal Highness, Prince William Blucher and many officers attended the meeting, and were likewise present at the public service on Sunday. One important benefit, which Herrnhut derived from the presence of these distinguished personages was, that a regular guard of protection, under the command of a captain, or lieutenant, was ordered for the Settlement, and remained there till the danger subsided. An exemption from joining the corps of riflemen, then enrolled in Lusatia, was likewise obtained for the young men at Herrnhut and Niesky, except such as might voluntarily offer their services. As an acknowledgement for this exemption in their favor the Brethren forwarded a contribution in money to Dresden, for the equipment of the corps.

At Niesky the calamities of war were chiefly felt during the months of March, April and May. In April hardly a day passed on which troops did not pass through the Settlement, all of whom had to be provided with victuals and with forage for their horses. Their demands were often most exorbitant and enforced without ceremony. The place being too small to afford quarters to such numbers of men and horses, they bivouaced in the gardens and fields, breaking down fences and demolishing whatever came in their way. Parties, principally of Cossacks, entered the Settlement, especially during the night, and, not content with plundering, maltreated several individuals. Some youths of the Academy, while taking a walk in the immediate vicinity, were stopped by a Russian dragoon, who presented his pistol and compelled them to go

with him as recruits, for the army. However on receiving some money, he liberated them. On the whole their behaviour here was more tumultuous and daring than at Herrnhut; and they would probably have proceeded to still greater extremities, had they not been kept in some check by the Letter of safety, which a Russian Colonel had granted to the place.

After the battle of Bautzen, on May 21st between four and five hundred sick and wounded arrived, and were lodged in the Brethren's house, the Girls' School room, and the house of the Surgeon; and some in the chapel. The sight of these poor sufferers, longing for surgical aid and urgently begging for refreshment, was painfully affecting. The Physician and the Surgeon of the Settlement, assisted by several medical practitioners from the neighbourhood, were unremitting in their attention; while the inhabitants exerted themselves to mitigate their sufferings in every possible way. Only one died; the rest joined the army as soon as they were fit to be removed.

On the 27th of May the chapel was re-opened for divine service, and after that period tranquillity was in a great measure restored.

Kleinwelke, from its propinquity to Bautzen, experienced more of the horrors of war, than either Niesky or Herrnhut. A proclamation, issued towards the close of February, intimating, that the King of Saxony, faithful to his alliance with France, would quit his capital, excited the first serious apprehension for the safety of the Settlement, which was daily increased by the concentration of large hostile armies in its vicinity. This brought on all those distresses, which ever attend the marching and quartering of troops, consisting chiefly of Russians and Cossacks. Their behaviour was often very outrageous, they forcing their way into the houses, seizing every thing they could lay their hands on, putting the lives of the inhabitants in jeopardy, and breaking down trees, fences and even sheds, to kindle their fires. For some days in March the Cossacks fixed their head quarters at Kleinwelke. Their strict observance of their religious rites caused peculiar difficulties, as on their fast-days, which occur frequently, they would eat nothing but fish, which in so inland a situation it

was not easy to obtain.\* To do what lay in their power to avert the threatening danger, the Brethren applied to Prince Walkonsky, at Bautzen, for a Letter of protection. He assured the deputies of his readiness to provide for the safety of Kleinwelke as far as he could, and for that purpose gave them a Letter of Protection in the name of his Imperial Majesty, Alexander; at the same time remarking, that in the present state of affairs, it was out of his power to do *much*.

With the month of May the troubles increased and rose to the highest when, during the battle of Bautzen, only three miles distant, the destruction of Kleinwelke, like that of many surrounding villages, seemed inevitable. In narrating the distresses and actual dangers of those dreadful days, and the wonderful preservation of the Settlement, the author avails himself of a relation given by an eye witness.

"May the 15th was a very heavy day. The rumour of the retreat of the Allies was confirmed. The roads were thronged with artillery and ammunition waggons, and troops of every description, which exposed our place to imminent danger. In the afternoon the vanguard of the French, after a victorious attack at Gausig and Goede, advanced, under a heavy cannonade, on Saltz Foertgen, only a mile distant, and planted a battery on a neighbouring hill. The balls whistled through the air and many fell in the fields close to the Settlement. Terrified by this scene, many of the sisters resolved on immediate flight, hastily bundled up some clothes and provisions, and retired into the chapel to await the issue.

"Scarce had they entered this sanctuary when two men belonging to a plundering party, exasperated by the delay, pursued the Warden of the congregation into his house, adjoining

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\* In other respects too they were very observant of the forms of religion, regularly performing their morning and evening devotions, and never sitting down to a meal without prayer, generally repeated in a kneeling posture. Their veneration for the name of *Jesus* was very great. Some potatoes being set before a Cossack, billeted on a poor peasant, who had nothing else to give him, the former in a rage threw them on the floor. The terrified peasant fearing for his personal safety cried out, "Lord Jesus, preserve me!" The Cossack instantly gathered up the potatoes, ate them very quietly, and ever after behaved in the most friendly manner to his host.

the chapel. He fortunately escaped through a window. Meeting his wife on the stairs they robbed her, forced their way into the parlour and burst open the bureau. But before they could secure their booty two brethren succeeded in seizing one of them, and breaking the sword of the other.

"This and some similar occurrences induced the Elders of the congregation to have the sick and infirm conveyed to Radibor, three miles distant, where they were kindly received by the Roman Catholic Priest. A large company of sisters and some families went the next day to the same village, passing, without being molested, through the Russian and Prussian outposts. They were comfortably accommodated by Lady von Boese.

"They were not long gone before the French occupied a hill, called the Wiewalze, close to the Settlement, placing their foreposts up to our very houses. Several officers came to procure provisions, followed by great numbers of soldiers, complaining of oppressive want, not having tasted bread for four days. They dug up potatoes and turnips and ate them raw with the greatest avidity. Fifty and more at a time rushed into one house and seized all the victuals they could find. We now became seriously afraid of a general plunder, especially when observing the Settlement surrounded by a bivouac of twenty thousand men and, at but a short distance, an army of nearly two hundred thousand, occupying a line of twenty-four miles in length. Great part of the wood, belonging to the village of Welke, was cut down, our garden-fences, and even our out-buildings were demolished, to serve as materials for erecting tents. It was a fearful sight to see four thousand men, walking silently through our place at night, laden with straw, they had collected in the neighbouring villages. In the midst of this danger a circumstance occurred, which at any other time would have appeared an intolerable burden, but now proved a real benefit. The whole staff of the French army, commanded by General Bertrand, consisting of twenty-two Generals, and above two hundred Officers, was quartered upon us, though our Settlement does not contain forty houses. The Officers behaved very handsomely and were ready, by day and night, to do their utmost to quell disturbances.

"On the 17th the danger increased. Though sentinels were posted in the most exposed situations, it was not possible entirely to prevent depredations, and some cottages were completely plundered. The large camp-fires, kindled in the bivouac and before our very doors, increased our danger. We attribute it solely to the protection of God, that our houses were not reduced to ashes, for our predatory guests examined houses, barns, haylofts and cellars with lighted candles and fire brands. The night was awfully grand; the whole horizon seemed in a blaze, and we could clearly distinguish the Allied army. A report was spread, that the two armies would halt and come to an engagement here. Luckily there was no time for indulging in melancholy forebodings, for every moment was fully occupied by present distress and labour.

"Cut off from all supplies, in the centre of a camp surrounding us on all sides, we were in fear of soon being in want of necessaries, and thus no longer able to satisfy the continual demands upon us, which seemed to have hitherto preserved us from utter ruin. On the windmill hill, very near our place, an entrenchment of considerable extent was thrown up and planted with cannon, and some pieces were placed on the Wiewalze and close to one of our barns. The non-arrival of the Emperor excited great anxiety among the officers, having expected a battle this very day. On the 19th at noon Bonaparte suddenly made his appearance, and rode with incredible speed along the line of his troops, which extended many miles, examining the disposition and giving orders. He was received with enthusiasm by the soldiers, who seemed to forget all their hardships as soon as they saw him.

"A continuous and heavy cannonade from the direction of Koenigswërtha, commenced, and ended in Marshal Ney's corps joining the main army, which completed the plan for battle. All was terror and confusion. Marches and counter-marches continued the whole evening and night. A division of Wurtembergers and the whole corps of the Duke of Tarentum passed through our Settlement. Some brethren, who served as guides to these troops, were in imminent danger of their lives, being sometimes in the thickest of the fight; yet

they all escaped without receiving the slightest hurt. The camp near our place was in part evacuated ; but Napoleon and a numerous staff remained there till after midnight. Columns of troops were marching across our fruitful fields, and treading down the young and promising corn.

“ In the forenoon of the 20th we heard distant firing, but in our immediate vicinity there was a dead silence. Quite unexpectedly a cannonade, dreadful beyond description, commenced at noon, about three miles from us. The ground trembled, the windows shook, and the very air was agitated. This was the commencement of the bloody battle of Bautzen. We could distinctly see the firing of the cannon, the movements of the regiments and every change in the position of the combatants. In the evening we heard the French had gained the day. Had they been defeated and obliged to retreat, the batteries behind our place must have reduced it to a heap of ashes, as had been the fate of other villages, the flames and smoke of which filled the air.

“ We now beheld a spectacle of human wo, almost too much to endure. A vast number of wounded soldiers entered our place, for whose accommodation twenty military surgeons were already here. A French commissary of war, with several nurses and other servants, arrived, informing us, that it was the will of the Emperor to establish a moveable hospital here for some time. Though this measure was so far grateful as it seemed to indicate, that Kleinwelke was deemed a place of safety ; yet it put us to very great inconvenience to accommodate two thousand sick and wounded soldiers. Notwithstanding almost every house was opened for their reception, yet tents had to be erected for great numbers ; and as nearly all the inhabitants in our neighbourhood had fled, the service of the hospital devolved mostly on ourselves. Thirty-six brethren were in constant attendance, and the sisters were engaged in washing, making lint, bandages, &c. Besides we had to supply them with provisions of every kind, and to furnish utensils and necessaries of every description for their use. We esteemed it indeed a blessing, that the Lord had granted courage to so many of our inhabitants to stay here, otherwise it would

hardly have been possible for us to sustain this burden. On the 22d the hospital was removed. Twenty-three of the patients, French and Wurtembergers, died here.\*

“ Amidst all the troubles, that have befallen us during these distressing days, we feel excited to adore our heavenly Father, who has not left us without many proofs of his tender mercies. This was noticed likewise by the soldiers. Some of them spoke in a very pleasing and religious strain, remarking that the promises contained in our Annual Text book,† were strikingly verified to us in this calamitous period. One of the French Inspectors of the hospital said; you have much to bear; but truly the case is just as your text for to-day (May 21) declares, *It is of the Lord's mercies, we are not consumed, because his compassions fail not.* Lam. iii. 22. The more we heard of the sufferings of our neighbours, the more cause we found to adore the sparing mercy of God in our own case. For great as have been our losses, and still greater the terrors we have passed through, our lives have been preserved, and none have received any material bodily injury.”

After the battle at Bautzen the armies withdrew to a greater distance, and the panic which their near presence had caused, subsided; and as the hospital was likewise removed from the Settlement, the inhabitants were encouraged to look forward to returning rest and quiet. Strolling parties of marauders, however, still continued to annoy them till the beginning of June. To relieve the most pressing wants of the inhabitants, contributions in money and provisions were made for them in other congregations; and the students at Niesky and some other brethren brought them the first supply on the 27th of May. On the 2d of June the chapel was re-opened for divine worship. The tranquillity and industry of peaceful times returned. Most of the horses and draught-oxen, that had been taken, were brought back, the fields were cleared and sown

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\* Their bodies were interred in a pit behind the burial ground. A grove of trees has since been planted round the spot, and a simple monument of granite erected, with a short inscription.

† Vol. I. p. 295.

with barley and other summer-seeds; and, as God granted seasonable rains, the prospect of the harvest brightened.

We shall now give a few details of the fugitive part of the congregation. Those, that had fled to Radibor, returned in a few days, thankful for the hospitality and protection they had experienced. The pupils in the two schools for boys and girls, amounting with their teachers and attendants to one hundred and six persons, went early in May to Milkell, nine miles off, an estate belonging to Count Einsiedel, whose steward kindly accommodated them in the mansion-house. The Russian General Tschaplitz, who had his quarters at Milkell, acted towards them as a faithful counsellor and friend, and gave them a Letter of protection, to serve them whether they remained there or went further. Disturbances breaking out at Milkell, and their provisions being consumed, and partly plundered, they journeyed nine miles further to Uhyst and were lodged in the house, formerly occupied as a school for noblemen's sons.\* General Lauskoy sent an escort of two Cossacks with them. On their arrival they met with unexpected difficulties, which rendered their stay there doubtful. Colonel Brendel was stationed in the village with nine hundred Cossacks, and the remainder of his detachment, two thousand strong, in the adjacent villages. The provisions wanted by these numerous troops, who had been preceded by others no less clamorous in their demands, threatened to drain the country of all its resources. The children had already been compelled to be content with very inferior diet, and the girls were closely confined to the house, to avoid observation. In this perplexity Colonel Brendel approved himself a real friend. He had scarcely been informed of their wants, before he sent some Cossacks with a whole ox and other victuals, and ordered them for each day a sufficient quantity of beef, bread, flour, beer, milk and other necessaries. He visited them daily, treated the children with great affability, encouraged them to walk in the garden, pledging himself for their safety. Even after his departure from that station he sent an officer to inquire after their wel-

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\* See Vol. II. p. 76.



fare, and if they wanted his assistance. In the last days of May the Schools returned to Kleinwelke.

The Settlements in Silesia likewise felt the scourge of war. During the contest in 1806 their sufferings were comparatively light, being confined to heavy requisitions in money and victuals, and occasional quartering of soldiers; but during the last fierce struggle in 1813, their situation became more dangerous. This was particularly the case at Gnadenberg.

The contiguity of this Settlement to the confines of Upper Lusatia placed it in a very critical situation, especially after the battle of Bautzen. In relating the more striking instances of the dangers and the deliverances experienced in this Settlement, we shall again make use of the narrative of an eye witness :

“The thunder of cannons,” says the writer, “which stunned our ears, without intermission, from the 20th to the 22nd of May, growing louder and louder, the disorderly flight of troops past our place, the great number of wounded which hourly arrived, and the sudden departure, on the 23rd, of the Russian General, Hassowitzen, who with fifty officers had been quartered here—all were plain indications of the retreat of the Russian and Prussian armies, and that the scene of action was drawing nearer our very dwellings.

“On Sunday, May 23d, two Generals and their suites, belonging to the Allied army, arrived, followed by a great number of military, who took up their quarters where they pleased. A dreadful scene of tumult and confusion ensued. General Hassowitzen gave us a safeguard of a hundred Cossacks, which in some measure relieved our anxiety. In the evening an Aid de Camp arrived, bringing the melancholy intelligence of the rapid advance of the French. He advised us to secure all our goods and warehouses, and adopt the speediest measures for the safety of all the children and females in the Settlement. Early the next morning, therefore, all the children, most of the sisters and several families, commenced, in separate companies, their emigration, casting a last look on Gnadenberg, doubtful, whether they should ever again enter their peaceful habitations. They directed their course to Gnadenfrey. Though

their road lay through the midst of immense armies, and they were frequently incommoded and distressed by the sight of numerous fugitives, plundered and driven from their houses and seeking shelter in the woods ; they met with no serious molestation. The rapid movements of the army, while their own progress was very slow, served in several instances to clear the way before them and to lessen the fatigue, as they now and then met with carts and waggons to convey the children, the aged and feeble. On the fourth day, after leaving home, they reached Gnadenfrey, and were received in true brotherly love by the inhabitants, though they themselves were not out of the reach of danger.

“To return to our own situation. The very day this company left Gnadenberg, most of the inhabitants in our neighbourhood fled into the woods. In the evening the Russian General, Barclay de Tolly, eight other Generals and a number of officers quartered themselves in our place ; and a corps of Prussians bivouaced on an adjacent eminence. They left us the next morning, but at noon we heard a dreadful cannonading. Some, who attempted to flee, were exposed to imminent danger of their lives and being fired at were obliged to conceal themselves in the woods. They returned the following day plundered of all they had. In the afternoon French Chasseurs galloped into the Settlement, firing several shots, fearing that Cossacks were concealed in our houses. With frightful avidity they snatched the victuals that were handed to them, saying they had not tasted food for four days. They were quickly followed by an immense host, consisting of at least thirty thousand men. The marching of troops, passing through or by our place, continued two or three days.

“Dreadful scenes ensued. For, as our scanty stores of provisions did not long suffice for such a multitude of hungry guests, they fell to plundering. Every house was entered, the furniture broken, and whatever could be removed carried off. This work of destruction continued for three successive days and nights. Cellars and gardens were ransacked, and even newly-made graves opened in search of booty. It is no wonder, therefore, that most of the concealed property was dis-

covered, and either stolen or wantonly destroyed. Even the sentinels, posted here and there as safeguards, made common cause with their plundering comrades. Some widows and single sisters, unable to undertake the journey to Gnadenfrey, when the tumult began, sought an asylum in the cellar under the chapel. But fearing to suffer from the damp air, retreated into the chapel. Presently the door was burst open; but the sight of a number of trembling females disarmed the fury of the soldiers. They stood still as if thunderstruck, and suffered them to depart. No sooner, however, had the sisters reached the street, than they were surrounded by the plunderers, who stripped them of every thing valuable about their persons, without, however, using any violence.

“ In the afternoon of the 26th our fears increased. A battery was planted on the Duessell-hill, only a mile distant, and part of the French army drawn up in line of battle. This appeared so evidently the prelude to an engagement, that all who still remained in the Settlement prepared for instant flight to Niesky, about thirty miles distant, hoping to effect their escape by unfrequented paths through the forest. All the wheelbarrows, that could be procured, were collected for conveying the sick and infirm. Amidst this general consternation the arrival of a French officer somewhat relieved our minds. By his advice we applied to General Mortier, who commanded the Camp at Duessell-hill, for a safeguard. He ordered a hundred men to Gnadenberg, but before they could arrive, the camp was broken up. This was a most fortunate circumstance for us, for, if it had come to an engagement at Duessell-hill, our place lying between the two armies, must have become a heap of ashes.

“ We now began to suffer serious want even of the most common necessities of life, and our faith in Him, who feedeth the young ravens, was often severely tried, but never put to shame. For no sooner were our brethren at Neusaltz and Niesky informed of our distress, than they hastened to our assistance. And on the 27th we got a guard for the mill at Great Krausche, and for those brethren who were sent to fetch provisions. In the afternoon of the 29th Napoleon rode through

our Settlement and sent his Aid de Camp to inquire how we had fared. He expressed his compassion for us, promised us protection in the name of the Emperor and took down the names of the other congregations in Silesia.

“Towards the end of the month the times became more tranquil; and the armistice, concluded in the beginning of June, relieved us from the fear of new plunderings. But, as the armies now remained stationary, and the camp of from four to five thousand men, which had been pitched near our place, was broken up, we were obliged to lodge one thousand men. The consequence was that even small houses had from fifty to eighty men billeted on them. Our physician was obliged to accommodate sixty wounded and sick soldiers. Hereby we avoided the establishment of a regular hospital. On Whitsunday we could again assemble in the chapel for divine worship. Feeling, in these times of trouble, a more than usual desire for mutual edification, we endeavoured to gratify it as much as possible, though our meetings were often disturbed by the coming in and going out of soldiers.”

Having enjoyed comparative repose for some weeks, during which some of the fugitives returned, the termination of the armistice exposed Gnadenberg to a repetition of the former troubles. On the 16th of August an action took place in its immediate neighbourhood between the French and Russians, during which the balls and grenades were flying through the place. Several houses were much damaged, and the inhabitants were necessitated to retreat into the cellars. On the 21st another battle was fought in their neighbourhood and the Settlement was again in danger of being destroyed. After the action the French rushed into the place, plundering and demolishing every thing before them. Many of the inhabitants were personally ill treated, and suffered materially in their health; yet none lost his life. It was next to a miracle, that the houses did not become a heap of ashes, for the soldiers kindled large fires, not only in the streets, but on the boarded floors, and searched every corner with lighted whisks of straw in their hands. A company of sisters, who were on their flight to Niesky, were attacked by marauders, plundered and driven

back to Gnadenberg, where they arrived in a miserable plight and half dead with terror.

Scenes of horror, like those now described, followed each other in quick succession till the end of August. Gnadenberg, though not razed to the ground like other villages, exhibited a melancholy picture of the devastations of war. Its inhabitants were despoiled nearly of all their property, and must have been consumed by famine had they not received brotherly and effectual aid from other congregations. The removal of hostilities from these parts at length restored tranquillity. The fugitives by degrees returned, divine worship could again be regularly performed, and, after the lapse of five months, the congregation could on the 25th of September, once again meet at the table of the Lord to celebrate the memorial of his death, confess their failings and sins, in comparison with which his chastisements had been light, and sing the praises of their merciful Saviour and Almighty Protector.

Although Gnadenfrey suffered less severely from the ravages of war, than some other Settlements, it did not wholly escape. For some time before and during the armistice in 1813 the place was surrounded by a camp of two hundred thousand Prussians and Russians, the head quarters being at Peterswalde, about five or six miles distant. Uncertain what turn affairs would take, the girls in the school, being joined by those from Gnadenberg, sought a place of safety at Weisswasser in the Austrian part of Silesia. Some of the sisters and other inhabitants went to Gnadenfeld and other places. Notwithstanding the frequent marching through of troops, who had to be provided with victuals and forage, the Settlement enjoyed so great a degree of tranquillity, that it was not once found necessary to omit the usual service in the chapel, either on Sundays or in the week; nor was the congregation at any time disturbed in the performance of worship. On the 14th of June the Emperor of Russia, without any attendants, honored it with a visit. The same was done in July by the King of Prussia, the Prince and Princesses. Many other persons of distinction likewise visited the place, and the Prussian Counselors of State with their Secretaries and families resided there

for several weeks. About the middle of July most of the fugitives returned.

The vicinity of Gnadenfeld to Kosel placed it in a very critical situation during the siege of that fortress in 1807. The Settlement was laid under heavy requisitions; but it was fortunately saved the additional expense and trouble of quartering troops. On the renewal of hostilities in 1813 it experienced none of the calamities of war, and was even enabled, by voluntary contributions in money and goods, to assist Government in the equipment of troops. This act of patriotism was graciously acknowledged in a letter from the Sovereign.

Neusaltz did not fare quite so well. Previous stagnation of trade rendered the exorbitant requisitions in money and goods, laid on the Settlement, doubly oppressive. In November 1806 numerous Bavarian, French, and Wurtemberg troops were quartered in the place. They behaved with shocking rudeness, emptied the cloth-shop and wine-vaults of all their contents, plundered many of the houses and turned them into stables for their horses. After much entreaty, Prince Jerome, who commanded the troops, ordered a guard of protection for the Settlement. During the armistice in 1813, these oppressions were renewed, and continued till the French army was withdrawn. Yet the distance of Neusaltz from the scene of military operations, not only saved the inhabitants from greater dangers; but enabled them to succour their more distressed brethren, by affording a temporary asylum to the fugitives from Gnadenberg.

The congregations in Berlin and at Rixdorf felt, in common with the other inhabitants, the scourge of war. In 1807 and 1808 many of the members were reduced to the most abject poverty, hardly able to eke out a miserable existence, by submitting to various hard and servile labours, to which they had hitherto been wholly unaccustomed, or by depending entirely on the liberality of the more affluent.

Humbled by these experiences and still more by the total subjugation of Prussia under France, both the Monarch and his subjects were taught not to boast of the prowess of their armies, or depend on an arm of flesh, but seek help from Him, who putteth down and setteth up kings, whose is the victory

and who maketh wars to cease. A short reference to the manifestation of this improved national spirit, chastened by previous sufferings, seems not out of place in the history of a religious community, whose members, having in common with others felt the chastisement, were ready to confess their errors, and disposed, on the renewal of hostilities, to act a part more consistent with their Christian profession.

In this spirit the Prussians in 1813 once more took up arms in defence of their country. Other historians have delineated in glowing colours the enthusiastic feeling of patriotism, which pervaded all ranks, the female sex not excepted.\* Our business is to show how far this enthusiasm was imbued with a religious spirit. The first public demonstration of this spirit was seen by occasion of the enrolment of a volunteer-corps of riflemen to which several young men, belonging to the Brethren, attached themselves. Before the corps left the metropolis the several detachments assembled in the public square, where, after being addressed by a clergyman, they consecrated their services for the deliverance of their country, by prayer and hymns, and by receiving the holy sacrament. Thousands of spectators in the mean while, with tears in their eyes, invoked for them the blessing of the Almighty. WITH GOD, FOR OUR KING AND COUNTRY, was the motto embroidered on their standard and engraven in their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard; no songs were allowed to be sung, till revised by the Colonel and approved by a Clergyman. Many of these songs were of a religious and all of a moral tendency.

March 2d was appointed by Government as a solemn day of prayer for imploring the divine blessing on the means resorted to for the liberation of the country. All the churches, that of

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\* Counts and barons, professors and students, masters and servants enrolled themselves as *common* soldiers; and those who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair, to aid the common cause, they left the toilet to provide for hospitals, to dig entrenchments &c. The *iron time* (as it was called) since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes. *Chris. Observer*. 1814, p. 777.

the Brethren included, were thronged with attentive and devout hearers. Nor were these pious sentiments effaced by the success which attended the arms of the Allies. After the victory of Leipzig, the 24th of October was religiously observed as a day of public thanksgiving. The Brethren found special cause to bless God, that not one of the soldiers, belonging to their congregations in Berlin and Rixdorf, though engaged in the bloodiest battles, had either been wounded, or lost his life.

The public entry of the King into his capital, on the 7th of August 1814, after the peace of Paris, was a spectacle calculated to perpetuate among his subjects the grateful recollection of the wonders God had wrought for them in the day of their extremity. Having entered Berlin at the head of his guards, his Majesty proceeded straight to the park behind the palace. Amidst a vast concourse of people public worship was performed under the canopy of heaven, and a solemn Te Deum sung, accompanied with military music, and followed by a discharge of cannon. It was a sublime sight to behold the King and the whole royal family, Generals and Officers, lords and ladies of the highest rank, clergymen, ministers of state &c. &c. on their bended knees paying their grateful homage to the King of kings, and Lord of lords, and invoking his protection and blessing.

Neuwied, which at the commencement of the French revolution, had been exposed to the fire of contending armies,\* felt no other inconvenience from the renewal of hostilities in 1813, than having to provide quarters for a number of Prussian and Russian troops. The inhabitants were exempted from personal military service by paying a contribution in money.

Zeist in Holland experienced much inconvenience in 1804, from the camp of twenty thousand Dutch and French troops formed in its immediate vicinity ; but serious mischief was prevented by the guard of protection, granted to the Settlement. Napoleon and the King of Holland, during this and the following years, honored the place with more visits than one. During the latter revolution in Holland, and while the French were

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\* See Vol. II. p. 68 &c.



masters of Utrecht, Zeist was in considerable danger; but its tranquillity was not even once interrupted. When the Allied troops possessed themselves of the country, the quartering of soldiers, the balloting for the land-militia and the raising a levy en-masse caused some trouble and disturbance.

Koenigsfeld in Wurtemberg and Norden in East Friesland were the only two congregations on the Continent, which, during the whole of this warlike period, enjoyed uninterrupted repose.

### SECTION III.

*Peace being restored the Settlements of the Brethren on the Continent enjoy rest—Review of occurrences during and after the War—New military Law—Financial difficulties—Union of the congregation at Rixdorf with that in Berlin—Introduction of a new Town magistracy at Neusalz—Festival of the Reformation—Changes in the Unity's Schools—Resignation and death of the Director of the Academy, and sketch of his life and character.*

RELIEVED from the immediate miseries of war, the members of the Brethren's Church on the Continent of Europe partook in the general joy, which pervaded all classes at the restoration of peace in 1814. With mingled emotions of humiliation and gratitude they joined their fellow-subjects in the solemn observance of the Days of public thanksgiving to God, which were appointed by the respective Governments, who had the civil rule over them, and whose orders on this occasion they obeyed with unfeigned pleasure. For this they had strong reasons; reasons peculiarly their own. They had indeed been chastened of the Lord; yet he had not made a full end of them. He had been better to them than their fears, constraining them to acknowledge, that He had dealt with them not according to their deservings: but according to his tender mercies. Their congregations and Settlements, though exposed to the common danger; yet were often most wonderfully preserved, and their sufferings were light compared with the mass of human woe, which during this desolating period afflicted surrounding villages and towns. Nor was it the least of their mercies, that those congregations, which form distinct civil communities, experienced but little interruption to their ordinary proceed-

ings, whether of a secular or a religious nature; and were thus enabled, though with less activity than in a season of outward repose, to continue their labours for their own edification, and for the diffusion of Gospel truth around them.

Some of the more remarkable occurrences in the continental congregations, partly synchronizing with the war, and partly consequent upon it, will form the subject of this section.

The frequent marching through and quartering of troops in the Settlements afforded the inhabitants many opportunities for the exercise of Christian charity, especially to the sick and wounded, and for directing the attention of their guests to the things belonging to their eternal peace. Several instances are recorded in the reports of the congregations shewing that a word spoken in season can, when accompanied with the divine blessing, reach the heart and conscience of the rudest soldier, and awaken in the most thoughtless mind serious desires to obtain the forgiveness of sin, and be reconciled to God. We select a single instance of this from the Report of Gnadau of 1814.

“The 4th of May,” (it is said in their Report,) “was signalized by a peculiarly pleasing solemnity. At the request of the Captain of a company of Russian soldiers, quartered in our place, the Sacrament of the Lord’s Supper was administered to those among them, who were Protestants. The Minister of our congregation, Brother Lonzer, having on the preceding day delivered a preparatory discourse, on the 4th commenced the service, which was conducted according to the ritual of the Lutheran Church, with a sermon on our Saviour’s question to Peter, *Lovest thou me?* After singing and prayer followed the public confession and prayer for absolution. During the administration of the ordinance the hymn was sung; Lord Jesus, who before thy passion, &c.\* The communicants, fifty in number, sat immediately before the table, the rest of the military occupied the galleries, and the congregation filled the body of the chapel. The seriousness and emotion of the soldiers and their expressions afterwards encouraged the hope, that the blessing of the Lord had attended this holy solemnity.”

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\* Brethren’s Hymn-book No. 913.

Not to repeat what has been stated in the preceding section of the great concourse of strangers, some from distant countries, who during this warlike period, were from different causes, brought to the Brethren's Settlements, it deserves to be noticed, that among their visitors were, not only persons of the highest distinction, entrusted with the most important offices, both civil and military; but several crowned heads.\* These visits are deserving of being recorded, not so much on account of the honor they conferred on the Settlements, and the condescension of the august visitors to the inhabitants, as on account of the immediate and more remote benefits, which were a consequence of the correct knowledge of the constitution of the Brethren's Church, acquired by princes and governors during their personal presence in one or other of the Settlements. This was, at least, in part the cause, that, in several respects, the oppressions of the war were lessened to them. Not only were their Settlements better protected against lawless outrage, than other villages; but in most cases the inhabitants were exempt from compulsory enlistment in the army. The Governments, under which Ebersdorf and Neudietendorf are placed, freed the inhabitants from personal, military service on paying a stipulated sum of money. Similar privileges were by a royal rescript granted to the congregations in Saxony;

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\* The King of Denmark, the Queen and other branches of the royal house, visited Christiansfeld several times, and in 1814 his Majesty passed through Gnadau and took a view of the settlement. In 1810 the Ex King of Sweden, Gustavus Adolphus, stayed several days at Herrnhut, and with much devotion attended all the meetings for religious worship. The same was done by the Duchess of Wurtemberg, Theresa, who in October paid a visit of nineteen days at Herrnhut. —That settlement was in 1813 honored with a visit of the Emperor of Russia, who arrived there without any retinue, but instantly made himself known, expressing a wish to be conducted through the place. On leaving the Single Sisters' house he was agreeably surprised by the singing of the children, who were collected in the court. His Imperial Majesty remained standing, with his head uncovered, and in a very condescending manner expressed his pleasure. His Imperial Majesty likewise visited Gnadenfrey. In 1813 this settlement was honored with a visit from its Sovereign, the King of Prussia, the Prince and the Princesses. His majesty on entering the burial-ground seemed much affected. With tears in his eyes he referred to the recent death of his royal consort, and said, "that with thoughts of *her* he had entered that place, and that nothing could console him over his loss, but the hope, which the prospect into eternity opens to the Christ-

and during the conscription in Westphalia, in 1808, the members of the Brethren's Church, who had been ballotted, were in most cases, on due representation, relieved from actual service.

The new partition of territory, subsequent to the war, whereby several provinces were alienated from their former Sovereigns and subjected to the sceptre of Prussia, placed most of the Brethren's Settlements in Germany under that Government. This, combined with the introduction of several new laws in most of the German States, induced the Elders' Conference of the Unity to send a special deputation to his Prussian Majesty to obtain, if needful, a renewal of the privileges granted by his Majesty's predecessors to their congregations lying in his dominions. Though every thing they desired was not gained by these negotiations; yet the Brethren received fresh assurances of the favorable disposition of the Government towards them. Under date of May 17th 1816 Baron von Hardenberg, Chancellor of State, addressed a letter to the deputy, of which the following is an extract:

“The modification of the ordinance of September the third 1814, regarding the obligations to military service, desired by the evangelical Brethren in favor of their congregations, cannot be granted. At the same time these congregations have not the least cause to apprehend any disadvantage from this,

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ian.”—In 1810 the Dowager Duchess of Wurtemberg, Francisca, staid two days at Kleinwelke. Being informed, that some of the inhabitants were natives of Wurtemberg, she sent for them, inquired into their Christian experience and their reasons for joining the Brethren's Church; admonishing them faithfully to improve their privileges.—Prince Blucher visited both Herrnuth and Neusalz. To the Brethren who waited on him he said, “that in the most perilous moments of the conflict his courage had been greatly strengthened by the assurance, that the congregations would remember him in their prayers.” In 1804 the Emperor of Austria, Francis II. and his Imperial consort, Maria Theresa, honored Herrnuth with a visit. Notwithstanding the rain they went into all the public buildings, and to the burial-ground, stopped a considerable time at the tomb of Count Zinzendorf. In order fully to satisfy their inquiries they were presented with several works, relating to the History, Doctrine and Constitution of the Brethren's Church.—The Austrian grand Dukes, Anton and Lewis, visited Gnadenfeld in 1817. The information that the renewed Brethren's Church was founded by emigrants from Moravia, was received by them with a very high degree of interest.—The visits of the Emperor, Napoleon, to several settlements have been mentioned in the preceding section.

either in a religious or commercial point of view. For the Government will never lose sight of their high responsibility to promote religion, literature and commerce. This is a duty they owe to *all* classes of his Majesty's subjects, without regard to their confession of faith ; consequently also to the Brethren's congregations. Referring to the oral communications of the Minister of war, I submit it to your consideration to make special application to said Minister, in every case, which may render an exemption from the general rule desirable, especially as it affects those young men, who have devoted themselves to the arduous work of Missionaries."

This communication was followed on the 1st of September by a letter from the King, addressed to the Elders' Conference of the Unity ; of which the following is a translation :

" It is hereby made known to the Board of superintendence of the evangelical Brethren's congregations, in reply to their representations of February the 23rd, that no change is contemplated, either in their ecclesiastical constitution or in their domestic economy. In these respects their congregations in the new provinces, like those in the older, will remain unmolested. But no exemption from military service, which is one of the first duties of subjects, can be granted, nor is this duty incompatible with the religious principles of the Brethren's Church." Signed, Frederick William.

Those who have more knowledge of the constitution of the German States and the local circumstances of the Brethren's Settlements, than most readers of this history can be supposed to possess, will not be surprised, that the governing board of their Church should be desirous of obtaining for its members an exemption from personal military service. For if the law, which renders every man, from eighteen to forty-five years of age, liable to be enlisted, were rigorously enforced,\* it was to be feared, not only that it might injure the morals of the young men in the Settlements, but that in some instances individuals might be drafted into the army, who had devoted

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\* The law requires, that the individual ballotted must serve in his *own* person, without allowing him the liberty of finding a substitute.

themselves to the missionary service, or were preparing for the ministry, or engaged in schools, or superintending trades and businesses, carried on for the general good of the community.

On this subject it may further be remarked, that a modification of the new military law was wished for, because some members of the Brethren's Church still felt conscientious scruples against personal military service and against taking the military oath. Yet, whether this feeling was more or less general, the abstaining from military service was never made a *rule* of the Church. On this point the following extract from the Journal of the Synod is decisive: "The Brethren have never as a Church set forth *Doctrinal Articles* on any points which are not clearly defined in the Word of God; but have in these things left every individual to act according to the dictates of his own conscience. The Synod, therefore, cannot pass a Resolution on this point (personal military service) or prescribe any rule."

Other difficulties pressed upon the congregations on the Continent during this period. Stagnation, if not total stoppage of trade, scarcity and dearness of provisions, creating in some places absolute famine and contagious diseases, which swept away thousands, were either the concomitants of war, or its natural consequences. It was not to be expected, that the Brethren's Settlements would escape this general distress. The very system of these Settlements, and especially what may be termed their *commercial economy*, rendered them peculiarly liable to suffer from the general disorganization of society. The pressure of the times was felt not only by private individuals and families, but still more severely in those public businesses, which, without forming a community of goods, it had been found absolutely necessary to establish, in order to provide employment for the young people, growing up in the Settlements, and for such others as sought an asylum in them for the sake of religion. The loss of property and the want of trade, combined with the enormous expenditure of the war, had so completely drained all their resources, that many private families were almost reduced to a state of pauperism, and their public trading establishments burdened with a heavy debt.

To obtain some immediate relief under these distressing circumstances, the Elders' Conference of the Unity sent two Circulars, one in 1808 and the other in 1816, to all the congregations, calling on them, by deeds of active benevolence to come to the assistance of the more necessitous and impoverished members of their Brotherly Union. The call was not made in vain. The Lord stirred up the spirit of Christian sympathy; and benefactions to a considerable amount were forwarded to Herrnhut and other places, and distributed among the sufferers. Handsome contributions were raised in the congregations in Great Britain, Holland, Denmark and North America; nor were those on the Continent, who still had a trifle to spare, behind hand in this labour of love. Further aid was received from other quarters, especially from the *London Committee for relieving the distressed Inhabitants of Germany*. Thankful for this seasonable relief, in which they recognized God's fatherly care for them, they forgot not the still greater need of many of their neighbours, who constantly flocked to the Settlements, to be kept from actual starvation.

The external distress was very severely felt by the congregations in Berlin and at Rixdorf, particularly in 1807 and 1808. The most necessary articles of consumption could hardly be procured at any price, the silver currency fell two-thirds below its former value, and there was scarce any employment for the poor. Many members of these congregations, and hundreds of their townsmen, were reduced to extreme want, and necessitated to earn a scanty livelihood by submitting to hard and servile labours, and other occupations, to which they had been entirely unaccustomed. The number of members belonging to the congregation at Rixdorf being greatly reduced, and their means of subsistence, mainly derived from weaving cotton, becoming daily more precarious, it was found impracticable any longer to uphold a regular ministry there, and the congregation was placed under the care of the Minister and Elders in Berlin. The former went thither once in the month to administer the holy communion; he likewise officiated at baptisms and funerals. Meetings were held during the week, by the Schoolmaster at Rixdorf, who also prayed the Litany on Sunday and

read a sermon for the convenience of those that could not go to Berlin. This change was effected in February 1811.

The transfer of the town and bailiwick of Barby from the Elector of Saxony to the King of Westphalia, which was effected in 1803, and the subsequent exposure of this district to the ravages of war, rendered the removal of the Academy from that town an imperious necessity. The consequent diminution of the congregation, which was now reduced to a few families residing in the town, led in 1809 to the surrender of the castle and its appurtenances, which since 1748 had been held by the Brethren on a lease of years from the Elector of Saxony.\* Some individuals and families in consequence removed to other Settlements, and the few who still remained in the town, joined the neighbouring congregation of Gnadau on festivals and other occasions.

Some new regulations in the magistracy of towns, and their division into districts, were in 1809 introduced in the Prussian dominions; which affected the congregation at Neusalz, that Settlement forming part of the town of that name. It was very satisfactory to the Brethren that, by this new order of things their former privileges, as a civil community, so far from being curtailed were rather enlarged. The town was divided into four districts, of which the Brethren's Settlement composed one. They accordingly had the right of choosing their own *district magistracy*, which was done by majority of votes; and, agreeably to a resolution of the *general town-council*, it was enacted, that one of the assessors of the Superior Board, or Upper Chamber, should always be a member of the Brethren's Church. The solemn and religious manner, in which this business was transacted, afforded a pleasing proof of the King's solicitude for the true interest of his subjects. Previous to the election of the new magistracy appropriate sermons were preached in the three places of worship in the town; and on the day (September 14th) of the inauguration of the newly elected members, they walked in solemn procession, headed by the King's commissioners, who had installed them into office,

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\* Vol. I. p. 306.



first into the Brethren's chapel, then into the Roman Catholic church, and lastly into the Lutheran meeting-house. In each of these the resident Minister delivered an address, preceded and closed by singing and prayer. Finally the procession moved to the Council-hall, where the royal commissioner once more addressed them, in a very impressive manner, on the obligations which attached to them in their respective offices, as superior or inferior magistrates of the town.

The tricentenary jubilee of the Reformation by Luther, which was celebrated, with much solemnity, throughout Protestant Germany on the 31st of October 1817 and two following days, was solemnized also in the Brethren's congregations with great gladness of heart, fully convinced that, under God, they owe the revival and existence of *their* Church to the successful labours of this distinguished servant of God and his associates.\* "Therefore (as is justly remarked in the Report of the celebration of this festival at Herrnhut) the memory of Luther is dear, not only to that part of the Protestant Church, which is designated by his name; but *all* who enjoy the blessed fruits of the Reformation feel a near alliance to the *Man*, who first began this work, and by indescribable exertions, and amidst the thunders of his opponents, broke through the entrenchments of the common enemy, paved the way and facilitated the labour to his coadjutors, and their successors."

No less just, in reference to the Brethren's Church, are the sentiments, contained in the following extract from Bishop Baumeister's Sermon preached on that occasion at Herrnhut: "The evangelical doctrine, which had long lain buried under the rubbish of Romish superstition, was as it were, disinterred by Luther; and this doctrine is also *our* doctrine, and we humbly pray, that it may *remain* our doctrine, till the appearing of the Lord. 'This is life eternal; that we might know

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\* For proofs of this the reader may refer to the earlier part of our History. There he will also find, that several blessed servants of God, belonging to other Protestant confessions, assisted at the renewal of the Brethren's Church, formed a close union with it, and by their successful labours contributed not a little to its gradual increase. This was the case not only in Germany and other continental States; but also in Great Britain, Denmark, Russia &c.

the only true God, and Jesus Christ, whom He hath sent.' The Word of God alone can light our way to happiness; whoever follows that light, walks safely. Christ's death alone has power to convey to sinners, who are condemned by the law, the consolatory assurance, that they shall live. God has committed the Government of his Church to no *mortal man*: He alone is her Lord and Head, and that individual, who usurps the rule over her, is not a child of God.—'Without holiness no man shall see the Lord;' but holiness is the consequence of the renewal of the Holy Ghost, whereby we are created anew in Christ Jesus, unto good works, and have the mind of Christ.—The holy sacrament, in which we show the Lord's death, and are made partakers of its divine power, must be observed agreeably to its institution by Christ.—'There is no power but of God; the powers that be are ordained of God. Whoever, therefore, resisteth the power resisteth the ordinance of God.' Whoever is a true member of the body of Christ shall not be separated from him in death, but 'enter into the rest, which remaineth to the people of God.'—That we can fearlessly and joyfully proclaim these doctrines, is the blessed consequence of the Reformation, begun this day three hundred years ago; this the rich booty of Luther's labours by anew putting the BIBLE into our hands."

Notwithstanding the difficulties occasioned by the war, no serious injury was sustained by any of the School-institutions established in the continental Settlements. Besides continuing all the old establishments, with the exception of the Boarding school for boys at Ebersdorf, which had to be given up, several new Boarding schools were begun, and increased in prosperity, during this period. Of these institutions, those called *Unity's Schools*,\* deserve some further notice. The 18th of May 1804 was observed with much solemnity by the Tutors and Students and other persons, connected with the Theological Seminary at Niesky. As far as can be ascertained from the imperfect documents still extant, three hundred and thirty three individuals had during the past half century, received literary

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\* See Vol. II. p. 73.

and scientific, chiefly theological, instruction in this Institution. Of these eighty-nine had died and one hundred and twenty were then employed in the service of the Church, in one department or other.

Various circumstances rendering the removal of the Academy from Barby necessary, Niesky was fixed on as the future residence of the youths belonging to it. The change was effected in 1808. The establishment of these two Institutions, the Theological Seminary and the Academy, in the same place, connected as they thereby became with the School for younger boys, promised several advantages, especially in a financial point of view. It was, however, soon found that these advantages were more than counterbalanced by very serious inconveniences arising from this connection. A separation was, therefore, resolved on by the Synod of 1818; and the Theological Seminary was removed to Gnadenfeld.

Three years prior to the removal of the Academy to Niesky, the Director of the same, Christian Theodore Zembsch, found himself necessitated, on account of his far advanced age, to resign his office, after being for more than fifty years engaged in the education of youths, and to retire to Kleinwelke, where he closed his mortal life on the 30th of August 1806, aged seventy-eight years. His well earned praise as an instructor of youths entitles him to some further notice in our work.

From a short Memoir of his life compiled from Memoranda in his own hand writing, and published in the German "Accounts from the Brethren's Church," we extract the following particulars: His ancestors had belonged to the Brethren's Church in Bohemia. His father, during the latter part of his life, officiated as Minister to a Lutheran congregation at Gahma in Voightland. Here Christian Theodore was born on the 23d of May 1728. The care of his worthy father to imbue his mind with a just sense of the importance of true religion was not lost on his son, who, in very early years, gave clear indications of piety, and of profound reverence for the Word of God. To this, he himself ascribes it, that, when afterwards he was taunted for his religion by some of his school-fellows, he was able to bear it patiently, and was deterred from joining

them in making a mock of religion, by recollecting scriptural passages such as this, "Whosoever shall be ashamed of me and of my words, of him shall also the Son of man be ashamed."

He began his academical course in the Grammar-school at Graitz, and two years after moved into the Orphan-house at Ebersdorf. During his abode there the union of that congregation with the Brethren's Church was effected.\* In 1746 he went to the University at Jena. "Here," saith he in one of his Memoranda, "our Saviour preserved me from errors in doctrine and practice, and from the seductions of the world. Amidst oppressive poverty, having sometimes nothing to eat for a whole day, He granted me inward peace and kept my mind stayed on Him. I was encouraged and strengthened by the intimacy I formed with a few truly pious individuals. With them I engaged in the gratuitous instruction of poor children."

At the end of two years he returned to Ebersdorf. Short as had been his stay at the university, his natural thirst for knowledge and his close application to study, directed and controlled by the principle of love to God and man, enabled him to make greater proficiency in literary attainments, within two years, than many of his equals had done in a much longer period. For he considered his studies properly directed, and the acquisition of human learning really useful, only in as far as he was thereby fitted more successfully to promote the cause of God in the world. This pious disposition was strengthened after his return to Ebersdorf, as appears from the following remarks, concerning this period: "Here I had to pass through various trials; but our Saviour made them a blessing to me. The warmth with which Count Zinzendorf, in his discourses and hymns, set forth the doctrine of the atonement, and the sufferings and death of our Saviour, made a deep impression on me, and confirmed me in the mind, from gratitude to him, to devote all my energies to the education of the young people entrusted to my care; and the first wish of my soul was to render myself as

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\* Vol. I. p. 302.

useful as possible. Nor had I yet lost the desire, which I had cherished in my youth, to become a missionary to the heathen. And in order to qualify myself for this, (a knowledge of some business being *then* deemed needful for a missionary) I proposed to learn the trade of a tailor, but as my master could give me no fixed principles and rules for doing the work, I lost my inclination for it. Indeed the Lord had other views with me, and led me in a different way from what I had proposed to myself."

His regular service in the Church of the Brethren commenced in 1750, when he accepted the situation of tutor in the Academy at Hennersdorf. Ten years after he took the same situation in the Academy at Niesky, was in 1770 appointed Director of it, and ordained Deacon, and in 1776 he married the single Sister Anna Benigna Layritz. (a daughter of the Bishop of that name), who survived him, but bore him no children. Concerning his situation in the Academy which as mentioned before, he held till within a year of his death, he thus expresses himself: "Though I considered my sphere of labour, as an instructor of youths, very limited; yet I constantly strove, not only to forward my pupils in the attainment of human learning, but to lead them to the acquisition of a saving knowledge of the Author and Finisher of our faith. Conscious of my own weakness and insufficiency I am filled with abasement and gratitude, that the Lord granted me the undeserved happiness of enjoying the love and confidence of the young people committed to my care."

We close our notices of this faithful servant of his heavenly Master, with the following brief sketch of his character: "Unwearied patience, a pleasing mixture of gravity and condescension, steady perseverance and activity, a sound judgment matured by experience, an original view of things, especially as connected with his office, and unfeigned love to Jesus, which was conspicuous in all his actions, were traits in his character, that procured for him the high esteem of all his acquaintances, and of none more so, than of his pupils, who not only respected him as an instructor, but revered and loved him as a father and friend. It was his supreme delight to spend all his energies of

body and mind in the service of God. When thus employed he did not consider himself, but often laboured beyond his strength. As a man of letters his acquirements, especially in the languages and mathematics, were of a superior kind. He took much pleasure in music, as a relaxation from severer studies. By the publication of several School-books he obtained celebrity beyond the circle of the Brethren's Church. With all his superior advantages he was a modest and humble servant of the Lord, and a faithful disciple of his heavenly Master. From *his* hand he thankfully received good and evil, and devoutly venerated his providences, even then when they appeared dark and trying."

#### SECTION IV.

*Review of the Brethren's labours beyond the limits of their own Settlements—Town-congregations in HOLLAND—Beginning of their labours in the district of WARTHE—KNAUST'S visit in MORAVIA—MERRILLAT'S visit to the WALDENSES in PIEDMONT—Survey of the Societies in SWITZERLAND—FRANCE—in the country on the RHINE—in WURTEMBERG—EAST FRIESLAND—BREMEN and BRUNSWICK—in GOTHA, WEIMAR, THURINGIA, HESSE, SWABIA &c—in the PRUSSIAN dominions—in SILESIA—SAXONY—UPPER and LOWER LUSATIA &c.*

ALTHOUGH the war and its consequences threw many obstacles in their way, the Brethren still continued their labours for the extension of the kingdom of Christ beyond the limits of their regular Settlements. On the Continent of Europe this was done partly in the still existing *Town-congregations* in Holland, partly, and with the greatest effect, in the *Societies*, connected with their Church, which had been formed and still existed in all the Protestant States, and which in some places were considerably extended during this period. To a brief view of these labours we shall devote this section.

Most of the *Town-congregations* in Holland, which had been organized at an early period, in the lapse of years were so much diminished in number, as to render the longer maintaining of them impracticable. Thus in the beginning of the nineteenth century, only those in Amsterdam and in Harlem were still in existence; and even these declined so rapidly, that, in 1806, their dissolution became absolutely necessary.

The few remaining members attached themselves to the congregation at Zeist. This Settlement, therefore, is now the only place, which serves as a centre of union to the friends of the Brethren's Church in Holland. Visits to it continued to be very numerous, and a pleasing acquaintance was kept up with many faithful ministers and other pious persons, both by personal intercourse and by correspondence. This circle of friends was gradually enlarging, and the bond of brotherly union strengthened by means of the annual meetings of the Brethren's Missionary Society in Holland, which are held at Zeist. But no regularly organized Society, in connection with the Brethren's Church, exists in the Netherlands.

About this time the Brethren entered on a new and extensive field of labour within the Prussian territory. By order of his late Majesty, Frederick II. a large district of country, lying on the rivers Warthe and Netz, and consisting almost entirely of fens and marshes, was drained and offered, on advantageous terms, to any who were disposed to cultivate the reclaimed lands. This led, about the year 1770, to the formation of several colonies. The first settlers were, for the most part, ignorant, rude and uncivilized people, collected together from different countries. Revellings, drunkenness and other vices, and excesses of all kinds predominated. Having no resident minister the religious instruction of the colonists was almost totally neglected, being confined to the occasional visits of a neighbouring clergyman. The schoolmaster was indeed ordered to read a sermon every Lord's Day; but few attended it, and their behaviour was often in the highest degree indecorous. Spiritual deadness prevailed among all classes; and no one cared for his soul.

This was the state of things in the year 1778. At that time the printed sermons of the late Rev. Mr. Fresenius on the Epistles were publicly read by the schoolmaster. The evangelical strain of these discourses, and the faithful application of divine truth to the heart and conscience, roused the attention of a few. The sermons were admired, and their contents formed a frequent topic of conversation. The attendance at the school on Sundays was increased, the deportment of the

auditory became more decent, and some were excited to serious reflection. Thus, by the blessing of God on his own Word, the way was preparing for the manifestation of his grace in some of these ignorant and wretched slaves of sin. Having first spoken to their hearts by his Word, the Lord rivetted the impression by a public calamity. At Christmas in the year 1779 the whole district was suddenly inundated. The colonists were forced to leave their habitations, which were filled with water to the height of five feet or more, and flee for shelter to neighbouring villages; having lost much property and nearly all their provisions. And, as owing to the low situation of the country, the water still covered the fields the following midsummer, the prospect for the harvest and winter was truly dismal.

Among those individuals, who by these providences were led seriously to reflect on their miserable state as sinners, to see the uncertainty of all earthly possessions, and in good earnest to seek the kingdom of God and his righteousness, a man, of the name of Hahn and his wife, who resided at the colony of Gerlachsthal, distinguished themselves. Their piety being considered of a superior cast, they became the leaders of the other religiously disposed inhabitants, and held meetings for edification in their house. Their desire to effect their own salvation, and their endeavours to promote the spiritual good of their neighbours, were, without doubt, sincere; but their knowledge of the doctrine of salvation was very defective. Hence they led their disciples into various errors, especially on the nature of repentance, faith and conversion, which gave birth to many fanatical notions, and led to extravagant proceedings at their meetings. These evils were augmented, because Hahn and others, who were associated with him as leaders, were held in such high reputation by their followers, that these received their opinions as oracular, without examining and trying them by the only infallible touchstone, the Holy Scriptures.

Meanwhile the fame of Hahn and his disciples spread through the whole district. Many from distant parts frequented his religious meetings, and there was scarce a colony without



larger or smaller associations of pious individuals. Much as the attainment of their laudable object was impeded by the many human inventions, in doctrine and practice, which obscured scriptural light, and fettered their Christian liberty; it still bore the marks of a divine work. Many, who had only been excited by the novelty of the thing, fell back into their former indifference about religion; others, disgusted with the fanatical notions and ridiculous practices, which were substituted for scriptural truth and spiritual worship, but who still earnestly longed for deliverance of sin, were by the Spirit of God led to seek for direction in the oracles of divine truth. Instead of striving to recommend themselves to the Lord by penances and mortifications, they offered him the sacrifices of a broken heart and a contrite spirit. Among this class there were a few, who, having obtained some knowledge of the Brethren's Church, wished for further acquaintance and connection with the same. Having made their wish known, the minister of the congregation at Neusalz, Brother Nitschke, in 1798 paid a visit in these parts, which proved mutually satisfactory, and induced them to apply for a Brother to fix his residence among them, form them into a regular Society, and take the spiritual oversight of them.

In compliance with this request Brother Iahr of Neudietendorf was appointed to go to New Mark, (the name given to the reclaimed lands on the Netz and Warthe). Having moved thither with his wife in October 1802, they fixed their residence at Havannah, but afterwards removed to New Dresden. Brother Iahr soon found, that he had entered on a very large field of labour, extending from Culm to Danzig, and as far as Petrikau in the Dutchy of Warsaw: but the fatigue, unavoidably connected with frequent travelling, at all seasons of the year, and with being almost daily called on to deliver a discourse, either in public or private, was sweetened to him by the eagerness of the people to receive instruction, and by the divine blessing which accompanied his endeavours. Many became seriously concerned for their souls' salvation, the members of the Society increased in number, and became more firmly grounded on the only true foundation of faith. The irregular-

rities and fanatical notions, which prevailed at the commencement of the work, gradually subsided. The reception of sound scriptural principles was followed by a practice creditable to their profession. This gained for them the esteem both of the magistrates and the resident clergy. With the Menonites, who have several congregations in this district, and especially with their Ministers, Brother Iahr cultivated a very pleasing intercourse, and was frequently invited to preach in their chapels. Their people and the members of the Brethren's Society felt towards each other the affection of Christians and, notwithstanding some differences of opinion on minor points, gladly gave each other the right hand of fellowship.

Brother Iahr was assisted in his labours by several truly pious, sensible and active individuals, who in their respective places of abode, acted as leaders to the members of the Society, and once a quarter met to a Conference, under the presidency of Brother Iahr, for consultation on the best means of carrying on the work. As early as the year 1807 one of these Conferences was attended by upwards of thirty assistants, who had come together from more than twenty towns and villages. Even during the warlike commotions in 1806, the Brethren met with but few interruptions in their labours, and found cause to give glory to God, that the outward distresses, suffered by the inhabitants, had in not a few instances a salutary effect in producing an increased solicitude for the possession of those riches, which are beyond the grasp of human foes. To mention but one instance of the misery endured during this period, it may here be stated that the village of Gennin\* was totally destroyed, the produce of the fields and gardens wasted, and the inhabitants spoiled of all their property.

The calamities consequent on the war, afforded the Brethren an unexpected opportunity of forming an acquaintance with several pious families and individuals in the country, which

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\* The village of Gennin is rendered remarkable in the annals of the Warthebruch Society from the custom of holding twice a year a *field meeting* in an adjoining valley, lying between two woody hills. This meeting was generally attended, besides the members of the Society, by many hundred persons, some coming from a distance of twenty or more miles.

had been the cradle of their Church. No sooner had authentic accounts been received in England of the miseries, entailed on the inhabitants of Austria and its dependencies after the battle of Austerlitz, than a number of generous persons in London formed a Society and collected large sums for the relief of the sufferers. Part of this sum was by the Committee forwarded to the Elders' Conference of the Unity, with the request to care for the faithful distribution of it among the sufferers in Moravia, both Roman Catholics and Protestants. Desirous of executing, in the most conscientious manner, the trust reposed in them, the Elders' Conference of the Unity commissioned the Brethren Gottlieb Traugott Knaust and George Frederic Boenisch of Gnadenfeld to visit Moravia, and be the almoners of British bounty; and at the same time improve this journey for strengthening the faith of those friends who, though in much stillness, cultivated spiritual alliance with the Brethren's Church.

A few extracts from their journal will be read with the greater interest: First, because imagination transports us to the very places, where the Unity of the Brethren was formed, where its ancient confessors sealed their testimony with their blood, and where Amos Comenius, by his zealous labours and his fervent prayers, inspirited his disconsolate flock to trust in God and, having committed their cause to Him, patiently to wait and confidently hope for the return of better times. And secondly because we meet with proofs of the happy results flowing from the introduction of scriptural Christianity, the more valuable as they are seen in a country still under the domination of popish superstition.

On the 6th of April 1806, they arrived at the frontier-town of Troppau. Here they waited on the Roman Catholic Arch-deacon Schwab, a venerable old man and a member of the Consistory. With much benevolence and warmth of feeling he immediately offered them his assistance, and ordered his secretary to apply, in his name, to the Head-police Office for a passport for them. This, however, had not the desired effect, the magistrates declaring that they were not authorized to give any passports to foreigners without an order from Brun; the

travellers must, therefore, either wait ten days till an answer could be received, or return whence they came. Having failed in this application the Arch-Deacon gave them an open letter of recommendation to the Prince-Bishop at Brun. Hereupon they proceeded on their journey. The first place of note, at which they arrived, was Fulneck in Moravia. Brother Knaust gives the following description of it :

“ Fulneck is a small town,\* beautifully situated and surrounded with hills. To us it was chiefly interesting as having been the residence of Bishop Comenius and many worthy members of our ancient Church, who here, under much outward oppression, worshipped God in sincerity of heart. On our entering the town we walked through a narrow street, which still goes by the name of *Brethren's lane*. A small church and an adjoining dwelling-house were pointed out to us as having been the residence of Bishop Comenius. After his expulsion they were given by Government to a Mr. Knorr, on condition, that he should erect a hospital for poor people. For this purpose a large edifice has been built. We visited Mr. Jaeschke, a merchant well acquainted with several members of our Church. He received us in a very affectionate manner, and accompanied us on a walk to the top of the high hill, at the foot of which Fulneck lies ; and showed us a small house, in which Comenius gave instruction to the children of his congregation. While thus occupied he was once pelted with stones by his persecutors, and obliged to remain for some time concealed in the forest on the summit of the hill. Mr. Jaeschke took us to the spot where the Bishop, on his flight, kneeled down with his followers and in fervent prayer implored the protection of God for the Brethren's Church.”†

Soon after their arrival at Brun, on the 24th of April, they went to the Consistorial Court of the Prince-Bishop, and were introduced to the President, Baron von Wallstadt. Having

\* The ancient Brethren in Moravia and Bohemia did not, as is the case in the present day in Germany and other countries, build settlements of their own ; but their congregations were, what are now called Town or, Country-congregations.

† Vol. I. p. 126. The truth of this Mr. Jaeschke said was confirmed by records in the Slavonian language, still preserved in the archive at Fulneck.

informed him of the object of their journey, he passed a high eulogium on the noble philanthropy of the English nation, making minute inquiries as to the mode in which the generous benefactors wished the money to be distributed. Brother Knaust, having answered his inquiries, added, that he was charged to solicit the Consistorial Court themselves to undertake the distribution, being better acquainted with the circumstances of the necessitous in their district, than strangers could be. The Baron, in reply, assured him, that the Consistory would consider itself in duty bound, to lay aside all partiality and self-interest, and, in effecting the distribution, would scrupulously attend to the wishes of the worthy Society; he, therefore, requested time for deliberation till the next day. When Brother Knaust and his companion on the day following, repeated their visit, they were informed, that the Prince-Bishop von Schratenbach desired a personal interview with them. His Grace, in the warmest terms, expressed his high veneration for the noble-minded philanthropists in England, who, influenced by pure and disinterested charity, had been moved to come to the assistance of their suffering fellow-men in a distant country. He added: "If I may so far claim your confidence, as to be personally entrusted with the generous benefaction, intended for this district, it will afford me the greatest gratification to evince the sincerity of my gratitude to the noble donors by strictly adhering, in the distribution of this gift of charity, to the plan proposed by them." In compliance with his Grace's wish the two Brethren deposited a sum of money in his hands, for which he gave them a written acknowledgment and the promise that, when the distribution had been made, an exact account should be sent to the Minister and Elders at Gnadensfeld. In furtherance of the object in view a meeting of all the clergy, both Protestants and Roman Catholics, belonging to this district, was convened, who were enjoined to make an accurate inquiry into the circumstances of their parishioners, and distribute the money in the most conscientious manner.

The Prince-Bishop dismissed the two Brethren with every mark of benevolence; and, Brun being the end of their journey, a regular passport was, by his orders, made out for them and

sent to their lodgings. On their return they varied their route a little, for the purpose of visiting their acquaintances in other places. Every where they beheld the dreadful effects of the war. The field of battle especially still exhibited a scene, shocking to humanity. Every where also their ears were assailed by the most pitiful lamentations of the wretched inhabitants, whose plundered and half-demolished cottages proved the severity of their sufferings; while their famished looks and destitute appearance pointed them out as real objects of commiseration and charity. To heighten their distress an infectious epidemic, called the *Russian fever*, had broken out and carried many to their graves; and, though considerably abated, had not yet entirely subsided. With these scenes of misery constantly before their eyes the travellers esteemed themselves highly favored to be, in many instances, enabled to "cause the widow's heart to sing for joy," and, as the almoners of God's bounty, to receive "the blessing of him that was ready to perish."

Besides executing the immediate object of their journey, they availed themselves of every opportunity for Christian intercourse with the friends of the Brethren's Church and other Protestants. In most of the towns and villages, through which they passed, especially at Zauchtenthal, Kunewalde, Sehlen &c. (places renowned in the ancient Moravian Church) they met with families and individuals, whose very names indicated their descent from members of that community, and whose simple piety and high veneration for the Bible proved, that the spirit of their forefathers was not wholly lost in Moravia. Most of these persons keep up a connection with the Brethren, chiefly by epistolary correspondence and occasional visits of individuals at Gnadenfeld. The ecclesiastical constitution of this country has hitherto rendered it impracticable to organize Societies here, like those in Protestant states. However the want of this is, in some degree, compensated by the toleration now generally enjoyed by the Protestants in the Austrian dominions. Most of the Protestant Ministers and several of the Schoolmasters are pious and worthy men, who, instead of opposing (as was formerly the case) private meetings

for edification, rather encourage them. A measure, which, owing to the thin and widely scattered Protestant population, is in some cases, where the licensed chapels lie at a distance of twelve or fifteen miles, the only means for preserving the principles of Protestantism among its professors. Brother Knaust had several opportunities of delivering, to larger or smaller companies, a testimony of the love of God in Christ Jesus.

In an early part of our work\* we noticed two attempts, made by the Brethren, to visit the Waldenses, inhabiting the valley of Piedmont. The first of these attempts failed altogether, and no permanent results followed from the second. So much, however, was elicited, that their religion subjected them to much oppression.

This induced Count Zinzendorf to espouse their cause, and he succeeded in obtaining permission from the Government to establish a colony of Brethren in a neighbouring Protestant state, to serve as an asylum for such of the Waldenses, as were disposed to avail themselves of it, in order to enjoy greater religious liberty. But, as the ecclesiastical authorities opposed the measure, the design was relinquished.

More than sixty years elapsed without any opportunity offering to the Brethren, to enter into Christian fellowship with this community of ancient confessors of Divine truth. But in 1810 the Waldenses themselves opened the way. Repeated earthquakes had nearly dilapidated several of their churches and ministers' dwellings, and their extreme poverty disabled them from undertaking the needful repairs without foreign assistance. One of their ministers, therefore, entered into correspondence with the Brethren, soliciting a gift of charity for his destitute congregation. His request was cheerfully complied with, and the Elders' Conference of the Unity at the same time commissioned Brother Jacob Merrillat, the minister of the Brethren's Society at Bourdeaux, to pay a visit to the Waldensian congregations in Piedmont. He undertook this, in many instances perilous, journey in the spring of 1811; and three years after his brother, Henry Merrillat, stationed in French Switzerland, paid a similar visit, taking a different route.

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\* Vol. I. p. 10.

The reports of these two Brethren bear pleasing testimonies to the brotherly kindness shown to them by the ministers and many private members of their congregations, and to the general simplicity of manners, unaffected piety and serious deportment of this interesting people. Such, especially, is their veneration for the Bible and their implicit belief in its contents, that, though the fruits of *practical* unbelief are here and there visible, yet *speculative* infidelity is unknown among them.

Regarding the expediency of forming a close union with the Waldenses Brother H. Merrillat gives it as his opinion, that this did not appear to be the immediate wish of the Waldenses themselves, whose simple object was the maintaining of Christian fellowship and the "unity of the spirit in the bond of peace," between two Churches, whose fortunes in older and later times could not but excite a reciprocity of interest in each other's welfare.

The best mode for attaining this object seemed to be epistolary correspondence, the transmission of intelligence from the Brethren's Church, and the circulation of edifying books and tracts. Frequent visits to these valleys were, on various accounts, rendered almost impracticable. For as the journey must be chiefly performed on foot, across the Alps, on steep and narrow paths, winding along deep and appalling precipices, it is attended with great difficulty and much personal danger.

We shall now give a brief relation of the previously formed and still existing Societies in Switzerland, France, Germany, and Prussia.

Towards the close of the period, now under review, several religious associations sprang up in Switzerland, the members of which were charged with holding and propagating separatistical and sectarian principles, and favoring fanatical levity and superstition. This excited the attention of the civil and ecclesiastical authorities and, in some places, produced serious opposition to the labours of the Brethren, who were falsely accused of being connected with these associations. This opposition was most violent in the Canton of Zurich, the Government of which manifested great suspicion against *all* religious societies,



especially those whose leaders were foreigners. Notwithstanding this opposition, which raised its head also in the Canton of Schaffhausen and in the Grisons, the Brethren, avoiding all needless publicity, and inculcating on the members of their Societies respect for the constituted authorities, continued their work; and their labour was not in vain in the Lord.

In the Cantons of Argau, Basel and Bern, the Societies were not molested, the number of members increased, and their religious meetings and the visits of the persons, employed in this service, were continued without interruption. In the French part of Switzerland, and especially at Geneva, a great change, as it respects religion, took place within this period. The former indifference to Christ and his Word began to subside, and many, particularly among the younger clergy, animated by love to Christ, came forward as bold confessors of Divine Truth. But, as is often the case in revivals in religion, some zeal without knowledge was mixed with their laudable efforts to "contend earnestly for the faith once delivered to the saints." In the conflict of opinions, which was thereby excited, the ministers of the Brethren endeavoured to establish their friends in the alone saving faith of Christ, and in love to Him. Their endeavours were not fruitless. Among other places Montmirail and its neighbourhood offered many opportunities for forming acquaintance with Christians, who, disregarding speculative opinions and non-essentials in religion, aimed at obtaining the One thing needful, *a part in Christ*.

In France the labours of the Brethren were restricted to the southern provinces. A minister from their Church resided at St. Hypolite in the department of Gard, where his intercourse with some young students in theology, was acknowledged by them as a special benefit, both in the prosecution of their studies, and their preparation for the pastoral office. From this town he itinerated through a considerable district, in which several smaller associations are formed. Another minister had his residence at Strasburg, serving the Society in that town, and visiting the friends connected with the Brethren's Church in Alsace.

Two districts, superintended by the Minister and Elders of

the congregation at Neuwied, continued to be regularly visited by Labourers, appointed to that service. The one of these districts, lying on the Lower Rhine, comprehends the County of Mark and the Dutchy of Berg. In the latter, particularly at and about Elberfeld, many faithful ministers of the Gospel maintained the most cordial friendship with the Brethren. The other district, on the Upper Rhine, includes the Palatinate, Wetteravia, Frankfort &c. From both districts numerous visitors were in the habit of attending the celebration of the Christian festivals at Neuwied.

The circle of acquaintances formed by the Brethren, at an earlier period, in the kingdom of Wurtemberg, was considerably widened, extending through the High and Low Country, and consisting of more than twenty thousand individuals, united in larger, or smaller Societies. For the superintendence of the former of these districts a minister resided at Stuttgard; while the friends in the Low Country were visited by Brethren from the congregation at Koenigsfeld. Difficulties of a peculiar kind were experienced by the persons labouring in this kingdom, originating in the increase of pious associations, who, differed greatly in opinion on some articles of faith, not essential to salvation. At the same time they derived much encouragement from their connection with several truly evangelical clergymen, to whom Christ crucified is all in all. A few years ago a colony was formed at Kornthal, not far from Koenigsfeld, by persons, who had seceded from the established Church, and constituted a distinct congregation, framing some of their regulations on the model of the Brethren's Church. These people cultivate a friendly intercourse with the inhabitants of Koenigsfeld.

To friends of the Brethren's Church in East Friesland the congregation at Norden served as a centre of union; and the resident minister paid occasional visits to them.

Ministers from the Brethren's Church were stationed in the towns of Bremen and Brunswick, from whence they visited an extensive district, including the Hanoverian Provinces.

In the Dutchies of Gotha and Weimar, and the countries of Voightland, Thuringia, Hesse, Swabia and Franconia the la-

bours of the Brethren were continued, not indeed without various difficulties, yet with evident blessing, among a connection, consisting of nearly seventeen thousand souls. These are formed into larger or smaller Societies, and are regularly visited by Brethren, acting under the direction of the Ministers and Elders of the congregations at Ebersdorf and Neudietendorf, and are assisted in their labours by Leaders, chosen from the members.

In the Prussian dominions, besides the Societies on the rivers Netz and Warthe, mentioned before, a minister of the Brethren's Church continued to reside at Koenigsberg, serving the Society there with the Gospel, and superintending its several branches at Elbing, Gumbinnen and Insterburg. Another Labourer, resident at Gnadau, paid regular visits to the Societies in its neighbourhood, including Magdeburg, Halberstad &c. The Society in Berlin, independent of the congregation, including the smaller association at Potsdam, numbered at the close of this period, about four hundred members.

Besides the Country congregations (constituted on the plan of those in England) connected with the Settlements in Silesia, the Brethren maintained Christian fellowship with many pious individuals in the vicinity, who often joined their congregations in divine worship. The Society at Breslau, enjoying the pastoral care of a resident minister, continued to prosper and was computed at about six hundred souls.

In the capital of Saxony and the smaller towns and villages, surrounding the Settlements of Herrnhut and Kleinwelke, the Brethren still served several Societies, and, though in some places the number of members was rather declining, some new doors of usefulness were opened unto them, and they counted among their decided friends several persons of high consideration in Church and State, who with them built their hope on the one only sure foundation, Jesus Christ himself being the chief corner stone.

The recent annexation to the Prussian dominions of that part of Upper Lusatia, in which Niesky lies, has not been followed by any restrictions on the endeavours of the Brethren to serve the Societies in its neighbourhood. A minister of their

Church resided at Limburg, and had the chief oversight of the associations in that district.

## SECTION V.

*Labours of the Brethren in the North of EUROPE—In DENMARK—They obtain new privileges at ALTONA—The Societies in NORWAY and SWEDEN are decreasing—In LIVONIA the work prospers—Account of the Societies there and in ESTHONIA—Two MONGOLIAN Nobles come to PETERSBURG and are instructed in Christianity by ISAAC JACOB SCHMIDT—One of them is baptized and dies—Destruction of the Brethren's establishment in MOSCOW.*

THE same desire, which actuated the Brethren in the prosecution of their exertions to be found helpers with others in building God's spiritual temple in the South of Europe, and the same divine blessing, which animated and, in the day of trial, sustained them in these labours, were not less apparent in their endeavours to win souls for Christ in the North.

We begin our review of these labours in the kingdom of Denmark. The favorable opinion, which has, for a series of years, been entertained by the Danish Government, of the institutions of the Brethren, enabled them to prosecute their work, not only without molestation, but under the sanction and patronage of the highest authorities in Church and State. Under the pastoral care of resident ministers, the Societies in Copenhagen and at Altona had many proofs of the faithfulness of the good Shepherd in going in and out before his sheep, feeding them on the ever verdant pastures of his holy Word, and manifesting his care over them in the day of calamity. Many were the difficulties and dangers, to which, in common with their fellow citizens, the members of the Society in the capital were exposed during the bombardment in 1807; but not less numerous were the helps and deliverances they experienced.

The privilege of the Brethren to perform public worship at Altona, which hitherto had rested rather on an implied permission, than on positive authority, was during this period legally secured to them. About the year 1760 the Brethren took on a lease of lives a place of worship, called the *Blue-coat-church*, originally belonging to the Immergents, a denomination of Baptists. This community had then become nearly extinct,

which induced the few remaining members to let their church to the Brethren, who, however, could hold it only till the death of the last surviving proprietor, who by this time was far advanced in life. This rendered it an object of importance to secure to themselves the liberty, they hitherto had tacitly enjoyed, of preaching the Gospel at Altona. The Elders' Conference of the Unity, therefore, resolved to present a Petition to the King of Denmark, praying for liberty to continue their public worship at Altona, and, if needful, to erect a new church. For this purpose they commissioned the minister of Christiansfeld, Brother Peter Treschow, to go to Copenhagen, and present the Petition to his Danish Majesty. On his arrival in the capital, in April 1810, he was honored with an audience, and the Petition was very graciously received by the King. The necessary forms being gone through, the prayer of the Petition was granted to its full extent, and received the royal assent in October the same year. This encouraged the Society to undertake the building of a new and more spacious church, which the increasing auditories rendered indispensable. The foundation of it was laid on the 20th of July 1811, and it was opened for divine service on the 7th of May the year following. Both these solemnities, especially the latter, were attended by a large concourse of people, including the chief magistrates of the town. All expressed their joy that this desirable work had at length been undertaken, and successfully completed.

In the other provinces of Denmark, in Fuhnen, Jutland, Sleswick and Holstein, the Societies and smaller associations, established in several towns and villages, were cared for, with the assistance of Leaders, by regularly appointed Labourers; one of whom, residing at Schiern in Jutland itinerated through that peninsula and the island of Fuhnen; and the other, fixing his residence at Christiansfeld, visited in Sleswick and Holstein. On their travels they became acquainted with many pious individuals, including several zealous and truly evangelical clergymen, who, without forming a close connection with the Brethren's Church, gladly gave her the right hand of Christian fellowship, and, in the unity of the spirit, were striving toge-

ther with her, to promote the extension of Christ's kingdom on earth.

The change of the sovereignty of Norway, consequent upon its being ceded by the King of Denmark to the crown of Sweden, occasioned, as far as has come to our knowledge, no obstructions to the labours of the Brethren. A minister of their Church continued to reside at Christiania, serving the Society in that town and visiting the districts of Dramen and Drontheim. Another minister had his residence at Kniessland in Wandsoe, superintending the work there and in the adjacent country. The members of the Societies in Norway were rather decreasing in numbers; but the Labourers, employed in them, cultivated a pleasing acquaintance with many devoted Christians, belonging to the Lutheran Church.

These remarks apply likewise to the Societies in Sweden during this period. Ministers of the Brethren's Church were stationed in the towns of Stockholm, Gothenburg, Carlsrona and Uddewalle, who travelled through the surrounding districts, ministering spiritual counsel to the members of the Society and to many other serious families and individuals, who readily opened their cottages to them and gladly listened to the message of peace.

Directing now our attention to the Empire of Russia we shall begin with giving an account of the Societies in Livonia and Esthonia. Here a most cheering view opens to the Christian, who is never more delighted than when beholding the benign influence of true religion among a people, such as the degraded vassals in these countries are, holding the very lowest rank among nations, blessed with the light of the gospel. The beginning, under much oppression, of the Brethren's labours in this field, and its gradual progress, have been described in an earlier part of our work, as well as the continuance of it in later times.\* Since then it has for a number of years been carried on without any serious molestation, and the effects produced have shown that the blessing of God accompanied the zealous endeavours of his servants. As these Societies are by

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\* Vol. I. p. 350—355. Vol. II. p. 126.

far the largest of any in connection with the Brethren's Church, and as things materially differ, in some of their regulations, from similar institutions in other countries; we shall insert a more extensive account of their state at the period of which we are now treating. A few details being supplied from other authentic documents, our account is chiefly taken from a report, presented to the Synod of 1818 by Brother John Ewald, the superintendent of these Societies.

"The field of labour, assigned to the Brethren in this country, is divided into two districts, the Lettonian and Esthonian. Each of these is subdivided into circuits, and each circuit contains several associations, or (as they are called) *united flocks*. The following table exhibits at one view the circuits and the number of associations and members in each, together with the names of the principal stations in each circuit.

LETTONIAN DISTRICT.			ESTHONIAN DISTRICT.		
Neurwelke..24	Assoc.....	2,858 Mem.	Dorpat.....35	Assoc..12,554	Mem.
Weberhof..11	—	1,353 —	Liebwerth.....14	—	2,980 —
Birkau....13	—	2,440 —	Hapsal.....7	—	1,310 —
Lindheim..21	—	3,146 —	Island of Oesel..13	—	3,363 —
			Island of Dago..6	—	1,550 —
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Total 69	Assoc.	9,797 Mem.	75	Assoc.	21,757 Mem.
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"Thus there are in all nine circuits, comprising one hundred and forty-four associations, and thirty-one thousand five hundred and fifty-four members. For their service forty-four German Labourers and about one thousand native assistants are employed. To these regular Society-members must be added nearly ten thousand individuals, who, in one way or other, partake of the religious benefits, resulting from these institutions; besides ninety persons of superior rank, chiefly natives of Germany, who are united with the Brethren's Church; which gives a grand total of forty-one thousand six hundred and eighty-eight souls.

"The principal station in each circuit, where the German Labourers reside, is either a small Settlement belonging to the Brethren, or the estate of a nobleman. The labourers derive

a very limited support partly from a fund, established for that purpose, and partly from the voluntary contributions, consisting of articles of food, from the peasants. These also build and maintain the chapels, which are constructed of wooden blocks, and contain likewise a vestry, used for the meetings of the assistants. The centre of union is Neuwelke, a small Settlement near Wolmar, where the superintendent resides. From this place a regular communication, by correspondence and visits, is kept up with the Labourers in the several circuits. To them is committed the general superintendence and direction of the work in their respective circuits, and for this purpose, besides making frequent journeys, they hold periodical meetings, or conferences, with the assistants, chosen from the natives. On the latter mainly devolves the spiritual oversight of the associations, the holding of meetings for edification, visiting the members, exhorting, reproof, or admonishing them, as may be found needful. This is the only way, in which, under existing circumstances, that require the avoiding of all unnecessary observation, the work can be carried on, and, by the blessing of God, much good has, in this way, been effected among the peasantry.

“Two seminaries for education have been established with good success. A Girl’s Boarding-school in 1814 at Neuwelke, and a Boy’s school in 1816 at Lindheim. An institution for training Schoolmasters, begun in Courland under very promising auspices, was through necessity soon discontinued.

“The political situation of both nations has of late been materially ameliorated by wise laws. No nobleman can now treat his tenants arbitrarily, a Court, consisting of three peasants on each estate, being appointed to decide in every criminal action. Still they are in a state of vassalage and, being considered belonging to the soil, have no liberty of removing elsewhere.”

To these details regarding the external circumstances of the Esthonian and Livonian Societies, we subjoin some further extracts from Brother Ewald’s communication, relating to their internal state and the progress of the work.

“We can declare to the praise of our Saviour, that simpli-



city and grace prevail in most of the old Societies, and that almost every where the members of the united flocks increase. Truly delightful and thank-worthy are the recent great awakenings in places, where formerly no traces of spiritual life appeared. Two of these in Livonia, at Seswegen in Old and New Pibalg, are particularly distinguished by their solidity and their great extent. Their distance from the nearest old meeting place is from fifty to seventy English miles. The visit of a peasant from Pibalg at Ronneburg, where he attended a meeting, was the first occasion of his awakening. His heart was laid hold of by grace; he repeated his visits, and each time brought some others with him, who likewise were incited seriously to desire the one thing needful. Thus the number of visiting inquirers after divine Truth increased, who did not think it too much to go fifty miles on Sundays in search of edification.

“In time, when the number of sincere inquirers became considerable, regulations were made for their edification at home, and Lettonian Brethren were sent to hold meetings with them, minister spiritual advice, prevent disorder and guard them against fanaticism. We can testify with truth, that no traces of this have appeared, and the assistants, who visit them, speak in very grateful terms of the grace of God prevailing among them, and of the evidences of true conversion.

“Similar awakenings have occurred at Kegel and Hagers, near Reval. In these places intoxication used to be almost general; now the alehouses are deserted, and the church and our chapels are filled with people, hungering and thirsting after righteousness. The same is the case also in the district of Fellin. Soon after the commencement of the awakening there, Brethren from the Dorpat Society were, at the request of the Rev. Dean Berg in Hallit, sent thither, who on account of the great multitudes that assembled, held meetings in the fields. But, as these people were, and still continue to be, excited by something of fanaticism, we have as yet formed no associations among them, but confine ourselves to sending Brethren thither, who have gifts and grace to exhort and lead them in the right way.

"This has had a good effect, and left a salutary impression on the mind of many, even on some Nobles (as they told me themselves) who were among the hearers. Awakenings are likewise taking place at Wyk near Hapsal, at Oberpahlen in the district of Fellin, near Dorpat and other villages in Lettonia; but they are less striking and extensive.

"We find the meetings, held separately with the children, very profitable. It is delightful to hear their melodious singing, and the correct answers they give to questions put to them on spiritual subjects. The beneficial effects of the improved education of the children of Society members, is very striking. In places, where associations have existed for any length of time, mental improvement and laborious industry have principally advanced. This most noble men and ministers acknowledge, and publicly recommend it for imitation. Among the Lettonians in these districts the examples of an adult person, unable to read, are extremely rare; and still more so among the Esthonians. The majority can write and cypher, and some have acquired a little knowledge of the rudiments of other sciences."

A new impulse was given to the labours of the Brethren in these countries, when quite unexpectedly, and without any solicitation on their part, the Emperor Alexander issued an ukase, (or edict) under the date of October the 17th 1817, in favor of the Brethren. According to the tenor of this edict the labours of the Brethren in Livonia and Esthonia received the sanction of Government, extensive privileges were secured to their Societies, and important personal prerogatives granted to the Labourers in this field. Encouraged by the auspicious prospect before them, they engaged in the work, committed to them, with redoubled zeal and diligence; yet avoiding whatever might have the appearance of taking too precipitate an advantage of the enlarged privileges they had obtained. Their caution in this respect was wise; for, after the death of the Emperor Alexander, dark clouds overspread the horizon, and by their malign influence threatened the future prosperity of the Brethren's Societies. Yet we may trust in that gracious Providence, which in more instances than one has stayed the

fury of the enemy, that the present opposition shall eventually serve only to show the imbecility of man and the power of God.\*

From the provinces we next turn our attention to the heart of the empire. Nothing of a general nature occurred in the Society in Petersburg, which distinguished this from former periods. We will not, however, altogether omit noticing the conversion of two Mongolian Princes, not only because Mr. Isaac Jacob Schmidt, a member of the Brethren's Church and Treasurer to the Bible Society in Petersburg, was the instrument in God's hand for effecting it, but because the event itself must interest every Christian.

In the year 1817 two Saisangs, Nobles of the Chorianian Burats, came to Petersburg to assist in the translation of the Bible into the Mongolian language. The elder was called Saisang Nomtu, Chief of the tribe of Chuwahsoy, consisting of three thousand males, and the younger, Saisang Badma, having an equal number of males under him.

They applied with great zeal and diligence to the important task, committed to them, and executed the translation of St. Matthew's Gospel in a superior manner than could have been done by a European.† Their engagements brought them into frequent intercourse with Brother Schmidt, who was entrusted with the superintendence of the work. He soon perceived that

\* To relieve the suspense of the reader, the author may here add, that, though the intelligence received from Livonia, is necessarily very imperfect; yet so much he can assert from *good* authority, that the work is still carried on with the customary unobtrusiveness of the Brethren, and that every investigation into their proceedings, by persons in authority, has only served to prove the rectitude of their conduct.

† Brother Schmidt, who has a competent knowledge of the Calmuc language, of which the Mongolian is a dialect, speaks of their proficiency as translators in the following terms:

"These persons are not only most profound scholars in their vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases in a way, which I have sought for in vain among the Calmucs; but they are also well versed in the language of Tibet, and can read the Tibetan characters with as much ease as the Mongolian. They immediately understood me when I spoke Calmuc, but in the beginning I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables."—*Period. Accounts Vol. VI. p. 472.*

their labours were, by the Spirit of God, signally blessed to their own souls. They became increasingly desirous of understanding what they read and translated, requesting an explanation of every passage, the true meaning of which they could not comprehend. Brother Schmidt embraced these opportunities for fixing their attention on the great leading truths of divine revelation, the corruption of the human heart, the redemption of mankind through the sufferings and death of the Son of God, and the necessity of faith in Him as the only Saviour of sinners &c.

By the blessing of God his instructions were not thrown away on his pupils. During one of his conversations with them, they said, "We have been zealous followers of the doctrines of Shakshamuni,\* and have attentively studied the books containing them; but the more we studied them, the more obscure they appeared, and our hearts remained empty. But in perusing the doctrines of Jesus we perceive the reverse, for the more we meditate on His words the more intelligible they become; and at length it appears as if Jesus himself were talking with us." They further declared their full conviction of the sin and absurdity of paganism, and of the truth of Christianity.

On another occasion, having long sat silent, evidently struggling with a mental conflict, Nomtu said: "We have lived in

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\* Of this supposed Deity Badma gives the following account. After relating their superstitious notion of the creation of the world &c. he thus proceeds: "The age of man having at length dwindled to a hundred years, Shakshamuni, the son of Sododany, or Arion Idäta, appeared on earth in Enedkek, from the kingdom of 40 Tengari, assuming the form of an elephant. He was born in the year of the male earth-dragon. In his sixteenth year, he took to wife the daughter of Bilouta Bamegigi, and immediately entered as Chan on the government of his kingdom. In his 29th year he underwent severe penance at the source of the river Nairansa. In his 35th year he sat on the stem of the sacred tree for several days, in pious meditation, at the end of which he was admitted to the dignity of Burchan in Enedkek, and was henceforth worshipped under the name of Shakshamuni. In his 36th year, he underwent the Ridi-transformation, turned the threefold wheel of religion, created all the living things in the universe, (or rather certain chimeras of his own brain, resembling them,) and said, 'I will now reveal to you the everlasting death. Nothing will continue to exist for ever, and although I am myself the perfect Trinity, I have become mortal as far as my body is concerned.' Thus did this Shakshamuni, a sinful creature of flesh and blood, like ourselves, assume the name of the most high, rob him of his glory, and declare

ignorance, and been led by blind guides ; we followed the precepts of Shakshamuni, without finding rest. By God's mercy we have been chosen to translate the Gospel of his Son into our language, and for this end have been brought into connection with you. You have, in a direct and satisfactory manner, illustrated the things unintelligible to our darkened minds. *We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other ; we have therefore formed the resolution, to forsake our former superstitions, and adopt the Christian faith.* What advice do you give ?" Having ceased speaking his companion affirmed, that these were also *his* sentiments. While Brother Schmidt highly approved their resolution, he did not neglect to set before them the difficulties and trials they would have to encounter, both from the opposition of their relations and friends, and from the deceitfulness of their own hearts, strongly urging on their attention the guilt and danger of apostacy. They assured him, that they had well considered this and, on their embracing Christianity, did not expect worldly honors and advantages, but the very reverse ; for of this Christ himself had forwarned his disciples.

In the summer of 1822 Badma was seized with a consumption. During the progress of the disorder, though he frequently flattered himself with the hope of recovery, he perceptibly increased in the saving knowledge of the Gospel. He took

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I am the Saviour. After misleading many souls, when he found, that, according to the will of the Almighty, it was impossible for him to remain immortal, he founded his new order of priesthood, the Lamas, giving them instruction, and providing them with the means necessary to carry on his system of deceit. Many being thus brought under his power, he spake these words, 'I will now prove to you the reality of a mortal state.' He died, and his body mouldered away to dust and ashes. And thus it is with his religion: the ardour of his votaries is already beginning to cool and to be dissipated: and we have certain information, at the present time, that many in Enedkek have forsaken the system of Shakshamuni, and have received the Christian faith. The kingdom is in the hands of another Chan, and now the gospel is translated and dispersed, which is the word of undoubted truth. Hereby the prophecy will be fulfilled, which Shakshamuni himself wrote at random:—'The overthrow of my religion will commence in the east and proceed westward: and at length all my votaries will cease to exist.' Thus having proved by his own example the truth of the doctrine of mortality, he will ere long behold his other sayings meet with a like accomplishment.—*Period. Accounts Vol. IX. p. 361.*

great delight in conversing on divine subjects with Brother Schmidt, whom he honored and loved as his spiritual father : and expressed the most ardent desire for the conversion of his nation. Nothing, therefore, gave him more real pleasure, than to be informed, that the translation of another portion of the New Testament into their language had been completed. Growing rapidly worse his desire to receive Christian baptism was granted on the 26th of October. This sacred act was performed, according to the ritual of the Greek Church, (substituting the pouring of water on the head for the immersion of the body) by the Protopope of the cathedral of St. Simeon's, a worthy and highly respected man. The patient was serene and cheerful, and answered the questions put to him with a distinct and audible voice. He received the name of John ; and afterwards had the holy communion administered to him. Prince Gallitzin, who had consented to become sponsor, was greatly affected by the transaction. On the day of his departure, October the 29th, he appeared to be constantly engaged in prayer, often raising his hands in an attitude of devotion, and exclaiming, "Lord Jesus have mercy upon me !" He was only twenty-three years old. Here the fervent wish kindles in our breasts, may this first fruit of the Mongolian nation be the earnest of a rich harvest for Christianity, to be gathered, by the instrumentality of the Bible—and Missionary Societies, in these Eastern regions.\*

The small but important establishment of the Brethren in Moscow† was, during the burning of that city in 1813, totally destroyed. The persons belonging to it, after remaining on the spot as long as there appeared the least prospect of saving the premises, were at length, in the evening of the 5th of September, compelled, with many thousands of their fellow citizens to seek safety by flight. With nothing but their

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\* It was the wish of Badma to have received the sacrament of holy baptism by the hands of a minister of the Brethren's Church. But according to the ecclesiastical law of the empire, this could not be done without the sanction of the Emperor, who was then absent on a journey. What became of Badma's companion, Nomtu, the author has not been able to learn.

† Vol. II. p. 128.

clothes on their backs, of part of which they were robbed on the road by marauders, they spent a night of terror in the open field. This, especially to the infirm and children, was a time of unspeakable distress, which was not a little increased by the piercing cold. On their return, after the conflagration, they found the whole of their premises reduced to a heap of ashes. The vaults, which had withstood the flames, had been broken up, and emptied of all their stores of merchandise and provisions. "Thus," to use their own expression, "they at once lost their all, and literally became beggars." After peace had been restored the premises were rebuilt.

## SECTION VI.

*Situation of the Brethren's Church in ENGLAND and IRELAND—Its Institutions, especially its Schools and Missions, acquire greater publicity—And obtain the patronage and liberal support of other Christians—The congregations in BRITAIN enjoy tranquillity and receive a partial increase of members—Congregations are organized at PLYMOUTH and BILDON—An Academy for teaching the higher branches of learning is founded at FULNECK—Two OTAHEITAN youths come to MIRFIELD, are baptized and die—The Brethren continue their labours in IRELAND without interruption—Formation of Irish Society—Death of Bishop TRANEKER and Brother J. HARTLEY &c.*

SEVERAL circumstances during this period contributed to draw the attention of the religious public in Britain to the institutions of the Brethren's Church. Small as their beginnings in England were the Brethren shared the common fate of all, who, forsaking the beaten track, strike out new ways for extending the influence of pure and undefiled religion. They became subject in turns to praise, or obloquy, as their endeavours for building up themselves in their most holy faith, and diffusing scriptural knowledge, were either commended as evidences of pure and honest zeal for the glory of God, or stigmatized as proofs of their being righteous over much, and aiming at what was alike uncalled for and unattainable. By degrees the ferment, excited by the appearance of a new religious community, whose founders and leaders were chiefly foreigners, subsided. Whatever might be the opinion entertained of some peculiarities in the civil regulations of their Settlements, and

in the ritual of their worship, it soon became evident, that there was nothing in either to endanger public morals or subvert the Protestant religion.\* It was easily seen that they neither sought political power nor aimed at making proselytes, but that their sole object was to acquit themselves before God and men as true disciples of the Lord Jesus and be useful to their fellow men. Thus pursuing the even tenor of their way, the congregations of the Brethren, thinly scattered here and there in Great Britain and Ireland, excited but little observation, till towards the close of the last century, when a new interest for their institutions gained ground among many, and procured them the esteem of other Christian communities.

We probably do not err if we assign, as one cause of this change, the success God was pleased to grant to their method of education, which induced many parents to seek admission for their children in one or other of the Brethren's Schools. This had a two-fold effect. On the one hand it encouraged the Brethren to establish Seminaries of education in several congregations for the avowed purpose of receiving into them the children of parents and friends, who were in no connection with their Church. By thus enlarging the sphere of their usefulness they, on the other hand, were led to contract a more intimate acquaintance with many worthy characters in other Christian denominations, who, from the moral and religious principles, inculcated on their children while at School, formed a favorable judgment of the doctrine and institutions of the Brethren, and who, without entering into a close alliance with their Church, were ready to countenance their undertakings.

This patronage was more than once most disinterestedly afforded. The calamities, experienced in their Continental Settlements during the war, called forth the active benevolence of many friends, who so effectually pleaded their cause with the British public, that sums, to a large amount, were remitted to the Continent to relieve the most pressing necessities of the sufferers during the campaigns in 1803, and again in 1812 and

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\* The Brethren, when first establishing themselves in England, were accused of being licentious Antinomians and secret Papists, and hostile to the Government.



1813, and after the burning of Moscow. Equally gratifying was the countenance and protection afforded to the Brethren, not only by highly respectable individuals, but by several Government-offices, for prosecuting their missionary labours. The fortune of the war, at different periods and for a longer or shorter time, placed under the dominion of Britain nearly all those countries, in which Labourers from their Church were occupied with the religious instruction of the Heathen population. To carry on this work it was necessary not only to send supplies of provisions to several of the missionary establishments, but occasionally to increase the number of Labourers. Serious obstacles were opposed to this by the war. The ships, conveying both missionaries and provisions, were in danger of being captured by the enemy's cruizers; and the missionaries, being chiefly foreigners, after their arrival in England, might, while the Alien Act was in force, be prohibited from proceeding to the place of their destination.

It was, therefore, no equivocal proof that the institutions of the Brethren's Church were rising in public esteem, when not only private friends, but persons in high official situations, were coming forward to espouse their cause. Every facility was granted to the missionaries for prosecuting their voyages with as little inconvenience as possible; and during the rupture between Denmark and England, the Government of the latter country licensed Danish provision-ships to carry the needful supplies to their colonies and the missionary Settlements in Greenland.\*

But, what more than any thing else contributed to draw out the Brethren from their comparative obscurity, was the great interest for the conversion of Heathens, which at the close of the eighteenth and the beginning of the nineteenth centuries, gave an entirely new direction to the sentiments and conduct of British Christians. Till the Publication of the "Periodical Accounts relating to the Missions of the Church of the United Brethren," little notice had been taken of their labours in this field; and the occasional aid, afforded by individuals not in

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\* See Hist. Sketches of the Missions Chap. I.

Church-communion with them, flowed rather from personal friendship, than from any decided conviction of the excellency of the work itself. When, therefore, the first number of the "Periodical Accounts" made its appearance, in 1790, five hundred copies were found quite sufficient for the demand, both in their own congregations and among friends.\* Still this work may justly be considered as a principal means of drawing the attention of the Christian public more generally to the Missions of the Brethren, and even in some degree arousing and fostering the zeal of others in the same cause.

In the publications, issued by the Baptist and the London Missionary Societies, and other similar institutions, which, during this period, rose in rapid succession, frequent mention is made of the Brethren's Missions and of the divine blessing, which had been granted to their zealous, self-denying, patient and persevering labours in pagan countries. Whatever might be the degree, in which they were deserving of the commendations bestowed on them, it served to make their cause better known, and to enlist on their side a number of friends, who had both the ability and the inclination to come to their assistance in the day of need ; and that day had now arrived.

Their continental congregations, which had hitherto supplied the larger proportion of the money, required for carrying on the work, were so impoverished by the long protracted contest, that they needed help themselves. When this became known in England it called forth the sympathy of many friends to Missions in other denominations, who, while they largely supported the undertakings of their own community, distributed with a liberal hand to the necessities of the Brethren. The Christian sympathy thus awakened did not content itself with affording casual and contingent relief, but, considering that, in proportion as the Lord was enlarging the sphere of their

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\* It is a gratifying proof of the increasing interest in the Brethren's Missions, that the circulation of the Periodical Accounts now amounts to about 3,000 copies. Though the greater part is given *gratis* to benefactors to their Missions, yet this very circumstance procures for them a much wider circulation, than if ~~all~~ the copies were sold ; and thus enlarges the circle of well-wishers and supporters of their Missions.

labours, would they need increased and permanent assistance, planned and set on foot regularly organized Associations in aid of their Missions.

In this labour of love "The London Association in aid of the Missions of the United Brethren" took the lead. In their "Address to the Public" the Committee refer, in very commendatory terms, to the labour of the Brethren, and with fraternal affection appeal to the generosity of other Christians in their behalf. The appeal was not made in vain, as appears from the number of highly respectable individuals, whose names are enrolled in the list of benefactors and subscribers, from the largeness of the sums contributed, the readiness of clergymen and dissenting ministers to plead their cause in their own pulpits, or to promote congregational collections by traveling and preaching for the Association, and from the gradual increase of Auxiliaries to the Association, formed in different parts of the kingdom.\*

The example set in London was soon followed by friends in Glasgow, and in May 1821 "The Edinburgh Association in aid of the Moravian Missions" was instituted. Bearing in mind, how little the cause of the Brethren was known in Scotland, and the predilection of the natives for certain modes of Church-government &c. we feel much pleasure in inserting the following Extract from the *Address of the Committee*: "The Church of the United Brethren, (commonly called Moravians) has of late very generally obtained the respect and affection of all, who take a lively interest in the spread of true religion. The simplicity of manner, the soundness of doctrine, the devotedness of missionary zeal, the patience, laboriousness and self-denial, by which it has been distinguished, have been universally acknowledged."

After mentioning a few facts relative to the Church and

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\* The London Association was formed on the 12th of December 1817. At the close of its first year its income amounted to £673. 3s. 7d.; and in 1822 (the period at which our History closes) its receipts were £2691. 8s. 3d. From the formation of the Association to the just mentioned period, it had raised nearly £7000, and obtained the co-operation of sixteen Auxiliary Associations, or Committees.

Missions of the Brethren, and the total exhaustion of their funds, the Address proceeds: "A question is put by it (the Committee) which must be speedily answered. Whether in this latter day the Christian Church shall give up or maintain the ground, which it has occupied within the borders of heathen darkness? Whether the holy labours of Moravian Brethren shall be suffered to relax for want of that aid, which a little of self-denial would readily yield? The cause of luxury and of pleasure never flags for want of funds; and shall the faithful missionary retreat from his position? Shall we count him unworthy of his hire, who has sacrificed his home, his friends, his comforts, in the cause of the Redeemer, and in the service of perishing heathen? Surely this is a call, which the faithful steward of the manifold gifts of God cannot resist, while he has any thing to give, and the heart, that is warmed with any thing like missionary zeal, would surely dictate some petty privation in the ordinary course of expenditure, rather than be content to leave the disgraceful stain of inevitable and increasing debt upon the cause of the Gospel."\*

We must not overlook the equally valuable aids, derived from contributions annually voted to the Brethren's Missions by several religious Societies in Scotland, in Dublin, at Berwick on Tweed &c. These, together with benefactions from individuals in places, where no combined efforts were made, augmented the missionary fund, so that nearly two-thirds of the annual expenditure were defrayed by British liberality.

By this kind participation in their wants the Brethren found themselves relieved from a debt of £8000. which in 1818 was due to the missionary fund. They were moreover enabled to engage in some new undertakings, and afford special pecuniary assistance to some of their Settlements in heathen countries, which were suffering from various casualties. In reviewing all these circumstances the Brethren's congregations, not only in Britain, but throughout the world must cordially assent to the following sentiments: "Without the liberal support of these unlooked for Auxiliaries we must indeed have sunk under the

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\* See Scottish Missionary Register for 1821 p. 216 and 218.

pecuniary difficulties, which of late years have accumulated upon us. May He, who has promised an eternal reward of mercy to all who assist in the building up of the walls of His Zion, shower down His choicest blessings upon those dear and valued friends and benefactors, who have hitherto ministered to our wants, and, with such disinterested and unwearied zeal, still proceed in their labours of love. Their names and hearts are known to Him, whose cause they serve, and may they and we, and all who love the Lord Jesus Christ in sincerity, rejoice together over the success of His servants, wherever employed in proclaiming his great salvation to the heathen world, until the accomplishment of that glorious promise, that *the Redeemer shall see of the travail of his soul, and be satisfied.*"\*

Defended, by the protecting hand of God over these kingdoms, against the menaces of a powerful foreign enemy, and preserved from civil war, the Brethren's congregations in England and Ireland witnessed none of those scenes of bloodshed, devastation and misery, which, during this period, entailed so much distress on their fraternity in other countries. While they heard distant rumours of war, they enjoyed peace at home, and, under the kindly influence of the Spirit of God, were enabled to build each other up in their most holy faith. It is true that they felt the effects of the contest by the temporary stagnation of trade, especially in the manufacturing districts of Yorkshire and Lancashire; and were under some fears during the riots of the Luddites and other disaffected persons. But in either case the alarm soon subsided. The riots were suppressed, and the ruin, meditated by the French Non-intercourse Act against British commerce, was never realized. Temporary aid was also afforded to the more necessitous members of their Church, whom the want of trade had reduced to poverty, by generous benefactions from friends within and without their circle at home, and by liberal contributions from their congregations in Germany.

The internal situation of their Church was not marked by any very striking occurrences. At the commencement of this

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\* See Preface to Vol. IX. of Per. Acc.

century the congregations in Great Britain amounted to sixteen and in Ireland to only six besides the Society in Mourne ; and in some of them the number of members was very small, not exceeding fifty or sixty. From certain returns, laid before the Synod of 1818 it appears that, between the years of 1805 and 1814 the number of individuals in Church-communion with the Brethren in these kingdoms had been increased by six hundred. In subsequent years the number was rather diminished, amounting at the close of 1822 to four thousand eight hundred and sixty seven. The increase just alluded to arose in part from the constitution of two new congregations one at Plymouth Dock (now Devenport) in 1805, and the other in the village of Baildon in Yorkshire in 1816.

In 1768 Brother John Caldwell, whose labours in Scotland have been mentioned in a preceding part of our work,\* received a commission to itinerate in the West of England, and to preach the Gospel wherever he found an opportunity. After visiting many places in Devonshire and Cornwall, he came in July to Plymouth. He found the inhabitants in general very much prejudiced against the Brethren. Not intimidated by this he hired a large upper room for preaching, and was heard with attention. In a little time a door was opened to him at Plymouth Dock, where he preached, sometimes in a friend's house, and at others on the Parade, or in the public street near the barracks, to large auditories. He also preached at Biddeford, Exeter and other places. His labours were not in vain. At the solicitations of a few pious individuals, small Societies in connection with the Brethren's Church were in January 1769 formed in the town of Plymouth and at the Dock ; and chapels built in both places. The Society in the town consisted of thirteen, and that at the Dock of nineteen members.

Under the ministry of Brother Caldwell and other Brethren, who succeeded him, the work continued to prosper. The preachings in several other places were not without fruit; small Societies were formed at Biddeford and Exeter ; the latter of which, however, owing to misunderstandings among the mem-

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\* Vol. II. p. 43.

bers, was in a few years dissolved ; and before the close of the last century the number of persons in connection with the Brethren at Plymouth and the Dock, was so greatly reduced, as to render the further maintenance of this station questionable. But God was pleased to lay a special blessing on the ministry of Brother Thomas Almond, who in 1797 succeeded the late Brother Michael Willy. The public auditories increased, and in a short time the Society consisted of fifty-four members. These had hitherto, together with their minister, attended the sacrament of the Lord's Supper once a quarter in the Parish-Church. This regulation was disliked by the major part, who in consequence applied for entire Church-communion with the Brethren. Their application was acceded to, and Bishop Thomas Moore was commissioned to carry their wish into effect.

For this purpose he proceeded to Plymouth in May 1805, and, after every preparatory measure had been adjusted, he on Sunday the 19th in a meeting convened for that purpose, declared the Society at Plymouth to be now constituted a congregation in union with the Church of the Brethren. By the favor of God, Brother Ralph Shufflebotham who had been appointed the minister of this new congregation, and his successors saw the work, committed to their trust, prosper in their hands. The Word of reconciliation found acceptance with their hearers, and brought forth the fruits of faith and repentance, the congregation increasing in saving knowledge and in the number of its members. Some unpleasant occurrences, which took place in the sequel will, we trust, eventually be overruled for good.

A Society had for many years existed at Baildon in Yorkshire, which was regularly served by preachers from Fulneck, from which it is distant about eight miles. In 1782 the Brethren bought a small plot of ground, on which a house was built the lower part of which was used as a school-room and dwelling for the master, and the upper story as a meeting-place. In 1780 Brother James Grundry went thither and began a school, and also preached and held meetings with the Society; the members of which attended the holy sacrament at Fulneck. After the decease of his wife, his mother moved to him and

undertook the instruction of the girls; in which useful employment she spent nearly twenty years; and in May 1799 closed her earthly pilgrimage at the advanced age of eighty-two years, greatly beloved and respected by old and young in the village.

At the time of her death the public auditories and the members of the Society were considerably diminished:\* but a few years after an unexpected revival took place, so that the meeting-place hitherto in use, was found too small to accommodate the constantly increasing auditories. A chapel adjoining the old house was erected in 1806, capable of seating between four and five hundred persons.† For some time the communicants still came to Fulneck to the celebration of the Lord's Supper, till April the 24th, 1816, when a regular Country-congregation in union with the Brethren's Church was organized at Baildon; and in 1822 consisted of two hundred and thirty-four members.

The other congregations in England as well as at Ayr in Scotland continued to enjoy peace within and tranquillity from without. Some were rather declining, while others were enabled to enlarge the sphere of their activity. The blessing which God granted to their labours, encouraged the Brethren at Woodford to undertake the building of chapels in the adjacent villages of Priors Marsden and Eyden, which were regularly served by the minister of that congregation and his assistant. In 1816 the regulations, peculiar to a regular Settlement of the Brethren's Church, were introduced at Ockbrook.

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\* The author trusts, that the insertion of the following little incident will not be thought impertinent. Spending a Sunday at Baildon a few weeks before her departure and while she was still able to sit up, the conversation turned on the discouragements arising from the small attendance at the public services. On this she remarked; "See to it, that you do your part faithfully; the Lord will not be wanting on his part. You will see brighter days after I am gone." This was literally fulfilled. When she died the Society consisted of only seventeen persons, and hardly forty attended the preachings. In a few weeks the auditories were not only crowded but overflowing; and the members of the Society amounted in 1804 to upwards of forty. Most of them had been her and her son's scholars, and her edifying death had revived and rivetted the instructions, imparted to them in early life.

† Since then a piece of ground has been purchased for a burying ground, and a convenient house built for the minister, the old meeting-place being used for a Sunday School.



A wish had long been entertained of establishing an Academy in England, for instructing youths in the learned languages and the higher branches of mathematics and other sciences, connecting with it a first course of lectures on Theology and Church-history. The primary object in view was to train properly qualified youths for the ministry and other services in the Brethren's congregations in Great Britain and Ireland and thereby to lessen the unavoidable expense and sundry other difficulties and inconveniences, attending their being sent to Germany. Various obstacles, which had hitherto impeded the execution of this project, being at length removed, the Academy was on the 12th of October 1808 opened at Fulneck with five youths. For their accommodation a suite of rooms was fitted up in the Brethren's House; Brother Henry Steinhauer was appointed their principal tutor, and the general superintendence of it was committed to the director of the Boarding Schools, with which, as to its domestic concerns, it was connected. The great influx, in subsequent years, of boarders in the schools, led to the enlargement of the premises, so as to afford convenient accommodations for about one hundred and twenty boys, with the requisite number of teachers and servants.

At Mirfield, near Fulneck, a new chapel was opened in 1801 and a Boarding School for boys begun, under the immediate direction and management of the minister. This congregation had the unexpected pleasure of becoming the nursery of two heathen youths, Mydo and Oley. They were natives of Otaheite, and at the time of the establishment of the Mission in that island, in 1797, were young boys. About two years after they went on board a South Whaler, for no other reason assigned by them, than "that they wanted to see the land from which the ship came." They arrived in England in 1800, and received much kindness from the Rev. Dr. Haweis, Mr. Hardcastle, and some other friends, at whose solicitations they were placed under the care of the Brethren.

Mirfield being deemed the most eligible situation for them, they were brought thither on the 6th of September 1802, and committed to the special care of Brother Downs, who constantly

attended them, a separate room having being fitted up for their accommodation. They frequented the schools without compulsion and associated with the other pupils during their leisure hours and on their walks. Owing to want of perseverance and delicate health their progress in learning was much retarded; they however learnt to read and write a little, and could copy a letter. In their general conduct they were strictly moral, and rewarded the kind attention shown them with affection and gratitude. Oley distinguished himself from his companion by showing more of what is called the character of a gentleman, in its defects as well as in its laudable properties. He was more conversible upon ordinary topics, had more dignity in his external appearance and manner; and order, regularity and neatness were conspicuous in all his dealings. On the other hand, he had an air of haughtiness in his demeanor and, notwithstanding his dependent and helpless situation, would sometimes show a spirit, that would ill brook submission, and scorned to be controlled.

While these youths in their character and behaviour exhibited so much of what was amiable; no traces of the conversion of the heart were discoverable, till they, one after the other, were afflicted with sickness. Soon after their arrival they took the measles; but God blessed the means used for their recovery. Mydo bore his affliction with great patience and fortitude. From this time he became more thoughtful about himself, and more disposed to converse on spiritual subjects. He ascribed his recovery, not to the skill of the physician, but to the power and help of God. Every night on going to bed he devoutly repeated the Lord's Prayer, and was now and then overheard praying to our Saviour in his own way. One morning he thus addressed his attendant: "You told me that my soul could not die, and I have been thinking about it. Last night my body lay on that bed, but I knew nothing of it, for my soul was very far off. My soul was in Otaheite. I am sure I saw my mother and my friends, and I saw the trees and the dwellings as I left them. I spoke to the people, and they spoke to me; and yet all the while my body was lying still in this room. In the morning I was come again into my body

and was at Mirfield, and Otaheite was a great many miles off. Now I understand what you say about my body being put into the earth, and my soul being somewhere else ; and I wish to know where it will be then, when it can no more return to my body." This afforded a very desirable opportunity of preaching the Gospel to him.

Oley being taken very ill Mydo shewed the most earnest desire, that his poor countryman might be converted, and in his own peculiar way frequently said, "Oley bad man, Oley no love God, Oley never pray, &c."

In June 1803 an alarming swelling appeared on Mydo's right breast, which gathered to an abscess, and baffled all the means used by the surgeon to heal it. This made him very thoughtful and at times low-spirited. He urged the request, often made before, of being admitted to holy baptism. And when the design and importance of this sacred ordinance were explained to him, he appeared to enter fully into the meaning, and in the spirit of unfeigned humility answered several questions, that were put to him, frequently saying, "I am a bad man ; I know ; I feel it." On the morning of September the 22d he became so extremely ill, that his attendant did not think it likely, he would survive many hours. It so happened, that this was the day, on which the congregation at Mirfield held their customary half yearly meeting ; for which the ministers of the neighbouring congregations and many other persons had assembled. It was, therefore, resolved that Mydo should be baptized that afternoon, and, in order to accede to his own desire, and gratify the wish of the congregation, that this solemn rite should be performed in the chapel, the candidate was brought thither in his bed. Bishop Benade, minister of Fulneck, having first addressed the congregation and offered up a prayer, delivered, in the name of the candidate, who was not able to speak, a confession of his faith, and baptized him in the name of the holy Trinity.

Mydo, who had received the name of Christian, on being brought back to his apartment, fell into a slight convulsion, in which he remained till near four o'clock in the morning of the 23d when all pain seemed to forsake him, and after breathing

gently for half an hour, he expired without a groan. The funeral took place on Sunday the 25th attended by a great concourse of people. He had attained to about the age of seventeen years.

We now return to Oley. At the commencement of his illness, about midsummer, when Mydo, as mentioned above, expressed much concern for his happiness, he was himself wholly indifferent about his eternal concerns, and even manifested displeasure, when exhorted to turn to God, and seek pardon and peace through the blood of Jesus. Many attempts were made to open his mind to divine truth; but seemingly without effect. One evening, however, being asked, whether he had done any thing which he knew to be bad, he answered, with much contrition, that he had often been proud and cross. In the progress of his conversion this sense of his sinfulness increased to real self-abhorrence.

When the illness of his companion took a more serious turn, it seemed to work much on Oley's mind, and he became very thoughtful. He expressed an ardent wish to be baptized, adding that he hoped that grace would be conferred on him, while he was able to walk to the chapel, and his recollection still unimpaired by disease. About this time, whenever the love of God in Christ Jesus, or our departure out of this life, formed the subject of conversation, he was so much moved, that the tears rolled down his cheeks. These hopeful symptoms, that the Holy Spirit was convincing him of sin and leading him to Christ, induced the Brethren to defer his baptism no longer. This sacred ordinance was administered to him on the day of Mydo's funeral, while he was still able to walk to the chapel and be seated on a chair during the transaction. Not to fatigue him too much, part of the usual formulary was omitted. But, when the following question was put to him; "Dost thou desire to be delivered from the power of sin and Satan, and be received into the fellowship of Jesus Christ, and of those who believe in him, by holy baptism?" he answered; "Yes; certainly I do!" with such fervency that it drew tears from the eyes of all present. He was called Joseph, after the name of his kind patron and benefactor, Mr. Hardcastle. He departed

in a gentle manner in the night between the 13th and 14th of October, being about nineteen years of age.\*

The congregations in Ireland continued to enjoy internal and external peace and, without increasing much in numerical strength (for in some the number of members was rather decreasing) were enabled to edify each other in the fear of the Lord and walk in the comforts of the Holy Ghost. The insurrection which broke out in 1803, occasioned a temporary alarm, especially in Dublin and the adjacent counties. But, being soon quelled, the Brethren found additional cause to praise God, that no member of their Church had suffered either in life or limb.

In 1805 an Academy, or Boarding School for boys was established at Gracehill, and in a short time received so large a share of public patronage, that more pupils were offered than the house, though spacious, could comfortably accommodate.

Towards the close of the preceding year a Society had been formed, which promised not only to facilitate but to extend the labours of the Brethren in the North of Ireland. It was designated *The IRISH SOCIETY for the Propagation of the Gospel by means of the preaching of the UNITED BRETHREN*. It was constituted by members of the congregation in Dublin and other friends, who associated together for the purpose of raising a fund, by annual subscriptions and occasional donations, in order to enable the Brethren at Gracehill to continue their exertions, with increased zeal, for diffusing scriptural knowledge among the ignorant population around them, and by means of regular itinerancies to proclaim the Gospel in more distant parts. The business of the Society was conducted by a Committee, and an annual meeting was held in the Brethren's chapel in Dublin, when a Report of its proceedings during the past year was read. Proselytism to their own community was not the object of this Society: it merely aimed at being helpful in the propagation of the Gospel, and at strengthening the hands and enlivening the spirits of the Brethren's ministers in the smaller congregations in that district, by more frequent visits.

\* An interesting narrative of these two Otaheitean youths, from which the above relation has been abridged, is printed in "Period. Accounts, Vol. iii. p. 198—212."

That these were the views of the Society appears from one of the Resolutions, adopted at its formation, to this effect ;—*Resolved*, “ That this Society do not interfere with, much less oppose any other denomination or society of Christians ; but simply promote the preaching of salvation for sinners through the atoning sacrifice of our Lord Jesus Christ, and the free grace of God our Saviour ; and seek to lead sinners to the experimental knowledge of His salvation.” And is further confirmed by the following passage, extracted from the Society’s fifth Report ; “ It has been well observed, that the original object of the Society was not *merely* to strike out new itinerating tours, and to encompass a great extent of country ; but to keep up and enliven, and frequently to visit, the smaller congregations of the United Brethren and their neighbourhood, which, of necessity, would have been almost entirely neglected, were it not for the help expected from the Irish Society.”

For several years the labours of the Society were continued with activity and apparent success by the minister of Gracehill and his assistants, and aided by the occasional services of others ; who often extended their preaching-tours through a circuit of nearly two hundred miles. By degrees, however, it was found, that these excursive labours required too much of the time of the resident ministers, and trenched on their pastoral duties at home. And, as the endeavours to engage a minister *solely* for the purpose of itinerating failed, and the contributions fell off, the labours of the Society were, in a great measure, suspended. From similar causes an attempt, made in 1813 to revive it, proved unsuccessful.

Being on Christian principles, true patriots, the Brethren took a lively share in the several great national events, which, during this period, deeply interested every loyal British subject. We allude more especially to the jubilee of the reign of King George III. the restoration of general peace, the deaths that occurred in the royal family, and the accession of his present Majesty to the throne. By appropriate religious services and other demonstrations of joy or sorrow, (as the particular occasion called either for the one or the other) the Brethren sought to impress on their congregations the gratitude due to

God for the signal favors, conferred by him on the land of their nativity, and their obligation devoutly to submit to his corrections for the nation's sins, and to prove their loyalty and patriotism by demeaning themselves, under all circumstances, as peaceable and dutiful subjects. An address, signed by the three Bishops of their Church, resident in England and Ireland, and presented to his Majesty George IV. by the Secretary of the Unity, was very graciously received.

We shall close this section with short biographical notices of two distinguished servants of God, who had, for a series of years, assiduously laboured in promoting the welfare of the British branch of the Brethren's Church; viz. Bishop George Tranecker, who closed his life at Fulneck on the 15th of May 1802, at the far advanced age of eighty-four years; and Brother John Hartley, superintendent of the congregations in Ireland, who died in Dublin on June 17th, 1811, in his fiftieth year.

1. Brother George Tranecker was a Dane by birth, being born in the Peninsula of Jutland on the 6th of October 1717. Being designed for the clerical profession, he commenced his studies at a Grammar-school, and in 1736 moved to the University of Copenhagen. At that time he was an entire stranger to the power of religion. He says himself; "Being now my own master and getting into unprofitable company, I became a wretched slave of sin; and for a whole year never once entered into a church. This I did from principle, conceiving, that making a profession of piety, while I led such a life as I then did, would be base hypocrisy and mocking God."

At the end of this period, while sitting one Sunday alone in his room, the thought came into his head, that he should for once attend divine service. This was evidently of God; and by *his* blessing proved the means of true renovation of heart, the reality of which was attested during every future stage of his journey through life. He himself describes the effect produced in the following manner: "When I entered the church I placed myself, among a crowd of people, in one of the aisles, and for some time looked about on the company, without attending to the sermon. At length I fixed my eyes on the

clergyman, who was discoursing on the love of Jesus to sinners, manifested in his observing them in their sinful courses, in order to bring them back from their wanderings and save them. These words darted like lightning into my soul, tears gushed from my eyes and my heart seemed ready to break. The people, who stood near me stared at me, in surprise. I instantly quitted the church and hastened home, continuing to bemoan my woful condition, and to cry for mercy. A dawn of hope at last broke in upon my soul. Yet it was not till after some weeks, spent in great mental anxiety, that I obtained grace from the heart to believe in our Saviour, and to appropriate to myself the satisfaction he has made for sin by his atoning death on the cross. The texts of Scripture, treating on this all-important subject, with which in the course of my theological studies I had become well acquainted, now appeared to me in quite a new light, and afforded my soul the richest spiritual food."

The change wrought in him could not long remain concealed. His former associates tried to laugh and banter him out of his supposed folly; but not succeeding they left him as an incorrigible enthusiast. To him this was a welcome riddance. Still he felt, that, though happy in spiritual communion with his God and Saviour, he needed the comfort and encouragement arising from union with those, who, like himself, were intent on making their calling and election sure. There was at that time a religious society in Copenhagen, whose members were designated Pietists, who laid great stress on certain points of doctrine and, by legal strivings and austerity of manner, sought to attain a higher degree of holiness. With these people some of the students, lodging in the same college with Tranecker, were connected. Considering their attainments in piety superior to his own he cultivated their acquaintance; but soon found that their views and experience did not harmonize with his, and instead of increasing his spiritual enjoyment, diminished his former inward peace of soul, for his attention was gradually diverted from the simplicity of the Gospel and occupied with the unprofitable speculations of men.

Some time after, being likewise forsaken by his new friends,



the Pietists, because he would not adopt their principles, he accidentally heard that a small society had been formed in Copenhagen in connection with the Brethren. Not knowing who these people were, and hearing many slanderous reports concerning them, he resolved to go and see for himself. Having learnt when and where they held their meetings he went, and, having mentioned his wish to one of the Brethren, he was admitted.\* In a manuscript account of his life he gives the following relation of this occurrence: "The late Brother Pretorius was delivering a discourse on our Saviour's agony in the garden. It penetrated my inmost soul, and I was so exceedingly affected with what I heard and felt, that no words can express it. I immediately thought, now I have found the people, with whom I will live and die. The day after I visited Brother Pretorius and found several Brethren with him. Perceiving that my presence occasioned some embarrassment, I broke the general silence by giving a simple relation of the various circumstances, which had led to my awakening, adding that I now wished for fellowship with those, who entertained the same views with me. We soon became very free and social, feeling quite united in heart; and at going away I told them, this bond of union should never be broken."

His connection with the Brethren brought him into new difficulties. Coming to the ears of his father, he wrote a very severe letter to his son, threatening to withdraw his support from him while at the university, and finally to disinherit him, unless he broke off all intercourse with the Brethren. In his reply the son in dutiful terms assigned his reasons, why, in this instance, he could not conscientiously comply with the

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\* At that time the Brethren had many enemies in Copenhagen. A royal edict was published, declaring that any person, who should leave his Majesty's dominions, and settle in any of the Brethren's Settlements, out of the same, should forfeit all his possessions and expectations in the country. The clergy, in particular, manifested great hostility, procuring an edict from the king, forbidding all private meetings, at which a clergyman did not preside. The Brethren, therefore, considered it a gracious providence, that, without any solicitations on their part but rather against their remonstrances, the Rev. Mr. Gerner, Dean of the Cathedral, opened his house to them for holding their meetings and publicly espoused their cause, though he thereby incurred much displeasure and very powerful opposition.

commands of his father. The latter, however, remained inexorable, withdrew his accustomed aid, and it was not till about twenty years after, that he became reconciled to his son. Left destitute of supplies by his parent, Brother Tranecker, as the only means of prosecuting his studies, engaged in private tuition ; and before the end of the year the Rev. Mr. Gerner took him into his family as tutor to his children. Before he left this situation he had frequent opportunities, as a candidate for the ministry, to preach in several churches in the city.

Having fully made up his mind to forego all expectations of preferment in the Lutheran Church and to join the Brethren, he bade farewell to his native land in 1742, in order to proceed to Germany. On his way thither he paid a visit to his parents. His mother received him with much affection, declaring, "that, however painful it was to her to be separated from her only son, and perhaps never to see him again ; yet she considered the steps he had taken as an answer to her prayers, that this her son might be wholly dedicated to the Lord." His father still retained his former prejudices.

On the 6th of October he arrived at Marienborn, and directly obtained a tutorship in the Brethren's Theological Seminary in that Settlement.\* Here and at Hennesdorf and Lindheim he spent nine years in the instruction of youths. A proposal being made to him to superintend the Brethren's School at Smithhouse in Yorkshire,† he accepted the same and went thither in 1751; and thus commenced those useful and blessed services in the English branch of the Brethren's Church, in which, for more than fifty years, he laboured with indefatigable zeal, and with primitive devotedness to the Lord.

The establishment at Smithhouse having been given up he went to Fulneck, and some years after to Bedford, Bristol and London, serving the Brethren's congregations in these places as minister. Having attended the general Synod held at Barbry in 1775, he returned to Fulneck, continuing his services there till his death. In 1783 he was consecrated a Bishop of the Brethren's Church. He was twice married. By the first

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\* Vol. I. p. 267.

† Vol. I. p. 317.

marriage he had a daughter, and by the second a son and a daughter, who survived their father. He lost his second wife in 1784.

His constitution was strong and healthy, and he had attained to more than seventy years before he felt, in any very sensible degree, the infirmities incident to age; and his mental faculties remained, almost to the last, unimpaired. A weakness in his legs, for the last four or five years, rendered walking and standing difficult for him, and he required the assistance of a brother to lead him into the chapel. His last public transaction he performed on the 13th of November 1801, when he assisted Bishop Moore in the consecration of Brother Benade to the episcopal office of the Brethren's Church. During the few remaining months of his life his strength was gradually sinking, and an obstinate cough and other symptoms indicated the near approach of dissolution. He bore his sufferings with exemplary patience. The composure of his mind, the serenity of his looks and the effusions of gratitude for the grace and mercy of his Saviour, as well as the deep humility, with which he confessed his own sinfulness, and spoke of the defects and insignificance of his services, while with unwavering confidence he testified his assured hope of eternal happiness, solely through the merits of Christ, proved him on his death-bed, as in his life, a sincere Christian, and an humble, faithful and devoted servant of his Lord.

2. Brother John Hartley was born at Fulneck in Yorkshire on January 18th, 1762. In his fifteenth year his father sent him to the Brethren's Academy at Niesky in Upper Lusatia; from whence he moved, in 1780, to their Theological Seminary at Barby, to complete his studies. Being endowed with more than common talents, his proficiency was such as to gain for him the esteem of his tutors, and to justify their expectations of his becoming extensively useful in the Church of Christ; and the more so, as they discerned in him clear evidences of piety and a desire of devoting himself to the service of God.

When he was between sixteen and seventeen years of age, the good impressions of divine things, which he had received in childhood, revived and, strengthened by his naturally ardent

temperament, gave corresponding fervor to his feelings on spiritual subjects. In a Diary written by him at this time, he thus describes his Christian experience; "At first, when I was apprehended by our Saviour, I was quite overwhelmed; I was full of fire and an ardent desire to please him. At present, though my soul is captivated with his suffering and dying love, and I love him from the heart, yea love him above every thing else; yet my sensations are not so vehement and overpowering, but I have a gentle feeling of the peace of God. Not, that I have really grown colder towards our Saviour: no; he is still very precious to me, and I burn with desire after him. Neither does this difference of feeling arise from this, that his grace has become more habitual to me; but now I let the Lord do with me what he pleases, and he deals with me in such a manner, that at this moment, like one of old, I could kneel at his feet and lave them with tears of gratitude, and adore him for his gracious government."

While prosecuting his studies in the Seminary his piety received a severe shock. This will not be a matter of surprise to those, who are acquainted with the deceitfulness of the human heart, and the subtle devices of Satan. However deeply such declensions are to be lamented and constantly guarded against, it affords some solace to the mind, when, by the grace of God, the fall is followed by sincere repentance. That this was the case in the present instance is evident from the following remarks in his Diary, bearing date, January 17th, 1783: "In the evening I perused a former correspondence with an intimate friend, and turned over my diary of 1779. O my God! how have I lost the noble simplicity of that period! I was astonished when I read it, and could hardly credit I had written it myself. But I know, I feel, it is a thousand times better, more salutary for my soul's happiness, more likely to promote my eternal salvation, to speak in the most glowing terms of the blood and sufferings of Jesus, and feel my soul ravished by the meditation, and lost in ecstasy, such as no cold, frigid moralist can understand or feel; than to examine as suspicious every sensation of that kind, and, as it were, to anatomize it, to see, whether it will stand the test of exalted

reason. Alas! for the past winter-days of my life, when I was cold to every feeling, which I could not explain, and strove to get rid of it, that I might not become the dupe of enthusiasm. O foolish and absurd thought! I am too weak to *think*, but sufficiently sensitive to *enjoy*. And the impression made on my heart by former experiences is far deeper and more permanent, than any one idea, which reason *alone* has imprinted in my mind. O that I could employ all the energies of my soul, and all the powers of my body, in acts of love to my Saviour; for they were given me for that purpose."

His thirst for knowledge led him about this time to project a removal to one of the German Universities, where he might attend lectures on the other learned professions, those in the Brethren's Seminary being confined to general literature and divinity. Various circumstances concurred to thwart his design. This he afterwards acknowledged to have been a gracious providence. "While at Barby," says he, "I felt a most passionate desire to go to the University at Gottingen, but the Lord, in mercy to me, though much against my will, frustrated this, for which I now most sincerely thank him: for could I have attained my wish, I should have rushed blindfold into my own ruin."

Having completed his studies he spent some years in Germany, in the instruction of the children in the schools at Niesky and Kleinwelke, and latterly as principal tutor in the Academy at Uhyst.\* During this period he likewise, after much serious reflection on the great responsibility of the office, began occasionally to preach the Gospel. After an absence of fourteen years he, in 1790, paid a visit to his native country, and the year following accepted a call to be minister of the Brethren's congregation at Bristol. He subsequently served the congregations at Bedford, and Fulneck in the same capacity, in the latter place undertaking at the same time the direction of the two schools established there. In 1801 he removed to Dublin, and three years after to Gracehill as minister of that congregation and superintendent of all the Brethren's establish-

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\* See Vol. II. p. 76.

ments in Ireland. It was chiefly by his instrumentality, that the before mentioned "Irish Society" was constituted, and that an Academy of boys was begun at Gracehill. He had enjoyed almost uninterrupted health till the spring of 1811, when symptoms of serious illness made their appearance, and, though they were partially subdued, the complaint gathered fresh strength as summer approached. Hoping, that a change of air might prove beneficial, he went to Dublin, where he had the medical attendance of an eminent physician. But human skill was exerted in vain, for his divine Master had otherwise determined. From the very commencement of his illness the patient was impressed with the idea, that he should not recover, declaring his full resignation to his Lord's will. His last days he spent in extreme weakness. Not many hours before his departure, he said; "I know in whom I have believed. All my sins and trespasses are blotted out." And a few minutes before he resigned his spirit into the hands of his Maker and Redeemer, he with great difficulty pronounced the sentence; "We all shall soon be with them, that have washed their robes, and made them white in the blood of the Lamb."

The Account \* which has supplied the preceding notices of this faithful servant of Christ, closes with a sketch of his character from which we give the following extract:

"It may with truth be asserted of Brother Hartley that his piety was not merely the effect of education and habit, but the work of divine grace, the solidity of which was manifested by the general tenor of his conversation, and had gathered strength by the painful experience he made at a certain period of his early life. The grace of God was not bestowed on him in vain, but produced that dedication of himself and all his faculties to God our Saviour, and to his service, which gained him the love and esteem of his brethren and of all who knew him.

"His disposition was naturally cheerful, and he possessed that suavity of manners, which made his company generally pleasing. And while his conversation was interesting to persons of supe-

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\* A manuscript "Memoir of Brother J. Hartley" written by an individual, who had been in habits of intimacy with him for nearly thirty years.

rior rank and education, he knew how to accommodate himself to the poor and illiterate. This rendered his pastoral visits welcome and instructive to all.

“Disinterestedness formed a prominent feature of his character. He often engaged in services, forming no part of his official duties and which required much time and attention, from no other motive, than to advance the public weal, or promote the comfort of individuals; without seeking his own emolument, he rejoiced when he had it in his power to help those that were needy.

“His mental powers were considerable and were not suffered to lie dormant; for, notwithstanding his multifarious official avocations, he was constantly enlarging his knowledge of general literature. He could accomplish much in little time, and being till the last blessed with a sound constitution, was able to endure great fatigue both of study and active employment. His talents as instructor and educator of youth will long endear his memory to his pupils. He had compiled a Compendium of Geography, on an improved plan, which was in the press at the time of his death. It has since been published and gone through several editions, and been introduced in several schools in no connection with the Brethren.

“As a minister of the Gospel his constant aim was ‘to humble the sinner, exalt the Saviour and promote holiness.’ In the manner of his delivery as well as in his illustrations of divine truth, there was something which seldom failed to attract attention, and rendered him generally a popular preacher. To engage in this part of his calling was of all others the most pleasing to him. He truly delighted ‘to do the work of an evangelist and to be constant in season and out of season.’ A Sunday seldom passed, on which he did not employ the evening, after performing his regular services at home, in proclaiming the glad tidings of salvation in some neighbouring village or hamlet. Nor were these labours of love restricted to the Lord’s Day. He frequently engaged in them during the week. Those young brethren, who were preparing for the ministry, found in him a kind friend and wise counsellor. He was wont to take one or the other of them with him when

going out to preach, or visit his flock ; and thus to give them what may be called a practical lecture on the duties of the pastoral office.

“ He was from principle sincerely attached to the Brethren's Church. He was convinced of the purity of her doctrine ; for his own experience had taught him the value of her steadfast adherence to the ‘ Word of reconciliation ;’ and he prized her discipline and government as calculated to promote the true happiness of all genuine members of her communion. Yet this predilection did not alienate him from other Christians. He loved all who loved the Lord Jesus Christ ; and gladly co-operated with them in every undertaking designed to advance the Redeemer's Kingdom on earth.”

## SECTION VII.

*Proceedings of the Brethren in ASIA—Situation of SAREPTA—Suffers twice from Fire—GREGOR's visit to the colonies on the WOLGA—Renewal of CALMUC mission—Labours of the Missionaries—Persecution stirred up—They and their converts retire to the SAREPTA territory—Are forcibly expelled—Christian CALMUCS seek the protection of the RUSSIAN Government—Are baptized in the GREEK Church—WIGAND's visit to the HUTTERIAN Brethren—Account of this community.*

SAREPTA, being the only Settlement of the Brethren's Church in Asia, and containing a population of not more than five hundred souls, lying moreover in a district, where for many miles round there are neither towns nor villages, cannot, in its local circumstances and its internal history, furnish many details of general interest. In the absence of these it is gratifying to observe, that, during this period likewise, the original design of its formation was not lost sight of, though various impediments still obstructed the execution of that design to the extent at first contemplated.

A congratulatory address from the congregation at Sarepta having been presented to the Emperor Alexander, on his accession to the throne, petitioning at the same time for a renewal of their privileges ; his Imperial Majesty issued an edict, dated the 15th of September 1801, and the first year of his reign, in which the congregation at Sarepta is mentioned



in highly approving terms.\* Anew secured in their ecclesiastical privileges and in their civil rights as a separate community, the outward prosperity of the Settlement was advancing, and every opportunity afforded to the inhabitants to worship the Lord in the beauty of holiness. Their distance from the theatre of war in 1806, and at the time of the burning of Moscow, preserved their persons and dwellings from the miseries and disasters inflicted on other congregations. And by the prompt adoption of precautionary measures, when in 1807 the plague broke out in Astrachan and spread terror and death till within fifteen or twenty miles of the Settlement, they wholly escaped the contagion.

But while neither war nor pestilence interrupted their tranquillity, they were twice during this period put into great jeopardy by the breaking out of destructive fires. The first broke out in the night of August the 18th, 1803, in the saw-mill, and had probably been kindled by friction. It spread with such rapidity, that the flames blazed through the roof, before the engines could be got ready, and the excessive heat rendered every exertion for extinguishing the fire ineffectual, till the saw-mill, the two corn-mills, with the adjoining dwelling, and the bridge over the Sarpa had been laid in ashes. Providentially the wind blew from the north, and drove the flames away from the Settlement. By the second conflagration, which happened on July 16th, 1812, a whole row of dwelling-houses, together with the workshops and outbuildings

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\* Of this Ukase (or edict) the following is an extract: "The Colony of Sarepta, by the regularity of its internal constitution, by the spirit of unity, by the morality and distinguished industry and exemplary domestic regulations of its inhabitants, during a period of thirty-seven years, has merited the protection granted to it by the government, together with the several immunities and privileges enjoyed by it; and has uninterruptedly justified the same. In consideration hereof we condescend to accept the petition of this congregation—and by this our Imperial letter confirm to said congregation, in the most gracious manner, all those privileges, which have been granted to them in the year 1767 by our beloved Grandmother, and in the year 1797 by our beloved Father—and we anew ratify these privileges to them, in the firm confidence, that, under the protection of Government and the Laws, and the advantages granted to the Brethren of this congregation, they will not cease by zealous endeavours to promote the public weal, by exciting others to imitate their industry, good order and all other civil virtues."

became a prey to the flames, and much property was destroyed.

On either occasion the loss, both of individuals and of the community at large, was very considerable. But when the distress became known in other congregations, it called forth their brotherly sympathy, and liberal contributions were remitted to Sarepta. Hereby the sufferers were by degrees enabled to retrieve their losses. The mills also were as soon as possible rebuilt, for in their insulated situation these works were not only absolutely necessary for the convenience and the very subsistence of the inhabitants, but a public benefit to the whole neighbourhood.

Not unmindful that it was a principal part of their calling to propagate the Gospel by all means in their power, the congregation at Sarepta continued their former endeavours, both among their nearer and more distant neighbours, and at one time with a brighter prospect of success, than during any anterior period. The erection of colonies of German settlers along the banks of the Wolga has been mentioned in a preceding chapter, and likewise that several of these colonists were served with the Gospel by the Brethren, on the plan of their European Societies.\* These labours were still continued, and, besides the regular attention bestowed on the Societies, a Brother from Sarepta occasionally made an extensive tour through these colonies. To mention but one of these journeys, the minister, Brother Gregor, in 1805 travelled through a circuit of some hundred miles, visiting twenty-nine colonies, and having almost daily an opportunity of delivering a testimony of the grace of God, sometimes in churches, belonging to the Lutheran and Calvinistic communions, and at others in private houses. He concludes his Journal with the following general remarks.

“Comparing the present situation of these colonies with what it was when I visited them twenty years ago, the following results present themselves to my mind. The close fellowship, the love and union among the awakened have rather decreased; but respect for the Word of God and the ministers of the Gos-

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\* See Vol. II. p. 49.

pel is greater and more general than formerly. The present time has this advantage, that among the ministers, appointed for the several parishes, the number of those who preach the Gospel in its purity, is much larger than it used to be. I have become personally acquainted with thirteen ministers of that description, and I heard of others. Each of them has a large field to labour in, which by the yearly increase of colonies, is constantly becoming more extensive. Formerly the Brethren were rather despised in many parts of this country; but now they are esteemed, and made cordially welcome wherever they visit. Even in places where the clergyman was absent I was, by the warden and elders of the parish, requested to preach in the church; and the private meetings, I held with the members of our societies, were frequented by many strangers. Thus have I had an opportunity of discoursing, both in public and in private, on the one thing needful, with about fifteen thousand souls."

Several circumstances concurred to give a new impulse to their endeavours of instructing the Calmucs in Christianity. For this purpose two Brethren, John Gottfried Schill and Christian Huebner, in 1815, took up their residence in the horde of the *Choschut* tribe.\* They were chiefly employed in distributing copies of the books of the New Testament, as they were successively issued by the Russian Bible Society. At first the books were gladly received and carefully read by many, and afforded the missionaries frequent opportunities for pressing the truths of the Gospel on the attention of the Calmucs. Even some of the Gellongs (or priests) were not averse from discussing the doctrines of Christianity. By degrees, however, they began to fear, that if the *German* religion (as they called it) were to be generally diffused, the absurdity of their own superstition would be detected, and they would be deprived of the honor and emoluments, flowing to them while

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\* See Historical Sketches of the Missions, p. 438—436 2nd. edition. There it is stated, that the Missionaries resided in the *Derbet* horde. This was inserted from an English publication. The author has since seen a German account of this Mission, published under the sanction of the directors of the Missions, where the horde is called the *Choschut*.

the people were kept in ignorance. They, therefore, exerted all their influence to oppose the progress of the work, and prevailed on several to return the books; but as the Prince still remained favorable to the cause, the priests could not resort to acts of violence. The consequence was, that some, who at the first panic had returned the books, came to the missionaries to get them back again. Their application was always complied with, and the distribution continued.

Although the seed of the Divine Word had been plentifully sown, the missionaries had no evidence, that it was, even in a solitary instance, springing up, and ready to bear fruit, till a Calmuc, of the name of Sodnom, discovered to them the secret workings of his mind. The news of the conversion of Nomtu and Badma, to Christianity,\* having reached the horde, and being confirmed by the letters they addressed to their nation, expressing their ardent wish that the Mongols would embrace the Gospel, proved the means of strengthening Sodnom's previous conviction of the truth of divine revelation. This occurred in the year 1818. For some time he met with no serious opposition, and had the pleasure to observe, that his brother Dschimba and the mother-in-law of the latter were seriously impressed with the truths of the Gospel. Proofs were not wanting that there were others, whose faith in their religion began to waver, but who were restrained from a more diligent perusal of the New Testament, and from intercourse with the missionaries, through fear of their priests.

While these occurrences animated the hopes of the missionaries and called forth gratitude to God; they had the very contrary effect on the priests. These, fearing that the spread of the new religion would endanger their craft, insinuated to the Prince, that, if a stop were not put to the labours of the Brethren, he and his nation would lose their independence, and be forced to adopt the religion and customs of the Russians. It was not long before their hostile designs were fully developed. This induced the missionaries to meditate their removal to another horde. As a preliminary measure they

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\* Vol. II. p. 234 &c.

resolved, that Brother Schill, accompanied by Sodnom, should undertake a reconnoitering journey to the Torgut horde. But, when Brother Schill applied to the Prince for his consent and the requisite passports, and for some of his horde to go with them, he refused, saying, "I have no people fit for this purpose, and I cannot therefore assist you. Sodnom is not a subject of mine; and to any of my own people I shall not give a passport for such a journey." A second application proved equally unsuccessful. The Prince accompanied his refusal with the following remark, delivered in a very unfriendly tone; "I will only permit you to remain in my horde on the condition, that you conduct yourselves peaceably," or, as the missionaries justly interpreted his words, "desist from speaking of Jesus." Turning to Sodnom, he addressed him with great severity and, finding it impossible to change his resolution, declared him to be a man sunk in perdition; and ordered him to quit the country with the least possible delay.

By this decisive measure the missionaries were fully convinced, that they must relinquish their intended journey, and that their labours among the Calmucs were as good as suspended. Sodnom and his family, together with some others of his relations, were indeed won over to the truth, but they had thereby lost a home among their own people. Not wishing to act on their own responsibility Brother Schill went to Sarepta to consult the Brethren there. He left the horde, accompanied by Sodnom, on the 18th of June 1821, and in six days reached the Settlement. On his return he informed his brother missionaries, who had not been molested during his absence, that it had been resolved, that the missionaries, together with Sodnom and his family, should leave the horde and repair to the neighbourhood of Sarepta.

While engaged in making the needful preparations for their departure, the missionaries very unexpectedly became acquainted with two families, originally belonging to the Derbet horde, the heads of which were own brothers, and who requested instruction in Christian doctrine. Their names were Zürüm and Oeske. The suspicion, at first entertained by the missionaries, that they had some temporal object in view, was

entirely removed by the steadfastness, with which they adhered to their determination to embrace Christianity, whatever might be the consequences. They diligently studied the Gospels and often engaged in conversation on their contents with Sodnom, who was their constant spiritual adviser. On one occasion Zürüm said ; “ All men are so embittered against you, that they seem as if they would tear you in pieces ; but you remain quite tranquil. Certainly you must have some mighty protector.” Some days after he brought a little box, containing his idols, to the missionaries, saying, “ in these things I formerly placed my trust, but I have no further occasion for them, for I will rely alone on Jesus and our Heavenly Father. I make you, therefore, a present of them.”

Every thing being ready for their removal, they broke up from the horde on the 5th of September. The Brethren Loos and Dehm staying behind for a short time, Brother Schill conducted the little company of Calmucs, consisting, with the children, of twenty-three individuals. Having their tents and much cattle with them, they could make but short journeys and occasionally rested a whole day. These days were employed in religious worship and for mutual edification. Being joined on their route by several travelling Calmucs, they were, at one time, obliged to rest one day extraordinary near a village, inhabited by a colony of Molochans, who invited them to spend the Sunday with them. They did so, and were both pleased and edified.\* Having for several days travelled along the fertile and grassy plains of the Wolga, they crossed it on

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\* The Missionaries give the following account of these people: “ They call themselves *spiritual Christians*. We attended their religious services. They have no minister in their society, but edify each other according to the best of their insight and ability. When they assemble the Bible is read and the Psalms of David are sung by the congregation. Simple faith in Jesus, love to each other, and an extensive knowledge of the Scriptures, are characteristics of this people, which we observed not without surprise and edification. They expressed great thankfulness for the privilege they now enjoy of reading the Scriptures without molestation : for there was a time, still remembered by many of the older inhabitants, when this was not the case. To us it was truly pleasing to discover from the tenor of the conversation, which passed between us, concerning the way of salvation, that we were *one*. They observe the Lord’s day very strictly.”—*Per. Accounts*, Vol. IX. p. 182.

the 8th of October, Sarepta lying on its right bank. They encamped not far from the Settlement, and the following day, being Sunday, the four fathers of families attended the services in the chapel, and the women were not long in following their example. During the successive days nearly the whole congregation poured forth to see them, and to assure them of their affection and good wishes.

From the narrative of the missionaries we shall insert the following details respecting these first converts to Christianity of the Calmuc nation.

"It was not difficult to foresee, that the new colony would not be able to remain long in their encampment on the bank of the Wolga. There they were too much exposed to the impositions and insults of their heathen countrymen, numbers of whom traverse this district; they were also likely to be in want of the needful forage for their cattle. An island in the Wolga, belonging to the Sarepta territory, was, therefore, allotted them for their residence. To this convenient place they removed eight days after their arrival, and made the necessary arrangements for themselves and their cattle, according to their own customs, the missionaries being provided with a wooden house. Two of their number still remained with the Choschut horde, and awaited the return of Brother Schill, in order to commence their journey homewards. The latter accordingly set out on the 19th of October, with a servant and two carriages, and on the 25th reached the horde. With the exception of a few unpleasant occurrences, originating in the haughty behaviour of some of the chief men in the tribe, the Brethren Loos and Dehm had remained undisturbed; their activity was, however, limited to the instruction of children. Measures were now immediately taken for their departure.

"We were charged with a letter of thanks, addressed by the elders of the congregation at Sarepta, to Prince Serbedshab, acknowledging his kindness to us in the earlier part of our residence in his horde. We were desirous to have presented it to him in person, and expressed our obligations to him by word of mouth, but unfortunately he was gone out a hunting, a diversion which at this time of the year, occupied him usually

for several weeks. It was evident enough, that many of the people were not sorry to see us depart, but others took leave with a friendly 'farewell,' and expressed a hope, that we should meet again. Our school-children were not ashamed to manifest their attachment to us, and one of them, a little boy seven years old, the son of our former servant, begged a copy of the Gospels. As he had learnt to read well, we complied with his request, and his parents who had never shown any disposition to attend to the Scriptures, gave their consent to his accepting it. The father even accompanied us several wersts on our way, and at length took leave of us with tears.

"We took our course along the public road, which at this time of the year is but little frequented by the Calmucs, who, during the winter season, retire to the islands and plains of the Wolga. On account of the shortness of the days and occasional rains, we availed ourselves, as often as we could, of the night also, to pursue our journey. Our toilsome pilgrimage was concluded on the 3d of November, when by God's mercy we all arrived safe and well at Sarepta.

"In the meantime Sodnom had been actively engaged, and not without success, in bringing the new people to a clearer knowledge and application of the truths of the Gospel: and even his children approved themselves useful assistants, by the readiness and ability they shewed in instructing their companions in reading. The two eldest children of Zürüm read with tolerable facility, while their father and uncle are endeavouring to learn the alphabet.

"At first we could only make visits to the island; for although our dwelling there was soon erected, we had to wait a considerable time, before it was sufficiently dry, the weather proving very wet and unfavorable. In many respects, however, it was far from unseasonable to the Calmucs, for in a few days the deep snow melted away, and abundant forage was again provided for the cattle.

"The frost having returned towards the middle of December, we took the requisite steps for our removal to the island, which we effected on the 14th, to the great joy of our little Calmuc flock. We supped in Sodnom's kikitke (or tent), and



in the course of conversation he expressed his wish, that the first meeting should be held in our house, before we retired to rest. It gave us pleasure that he was before hand with us in making this proposal. We accordingly repaired thither, and with the exception of the youngest children and Zürüm's sick wife, all united in prayer, thanking the Lord for this place of shelter, commending ourselves to His merciful protection, and beseeching Him to let us feel His presence, whenever met in His name, and to grant us a blessing, from the fulness of His grace. We likewise implored Him, to visit in mercy all the tribes of the Calmuc nation, especially those among whom we had hitherto laboured, as well as the individuals, whom we might meet with in this neighbourhood.

"Having thus made a commencement of our family worship, we continued regularly to meet for edification. Every evening we read some portion of the Gospels, or the Acts of the Apostles, and endeavoured to explain and apply it to the hearts of the hearers. Sometimes we conversed with them individually or collectively in a familiar manner, and thereby became better acquainted with the progress they were making in the knowledge of eternal things.

"Our intercourse with strange Calmucs was much restricted, but even this intercourse made their enmity to the Gospel but too evident. When they happened to meet any of our people on the road to Sarepta, they seldom failed to accost them with opprobrious epithets and menaces. Sometimes they called out to them, 'Only come next spring into the open country, and we will soon find means to diminish the number of your cattle!' A fellow once addressed Sodnom thus: 'Are you the wretch, that has forsaken our religion? As soon as we can find you in a convenient place, your life will be the forfeit of this act.'

"After these occurrences, we were not a little surprized to hear from a Gellong, that he was desirous of forsaking heathenism, and removing to us with his mother and sister. He lives about twenty English miles from Sarepta, and is nearly related to Zürüm. According to our invariable custom, the importance of the step he was about to take, and the difficulties attending it, were faithfully set before him; as he remained, however,

steadfast in his determination, and seemed to have counted the cost, we referred his application to our Brethren at Sarepta.

“He was twice with us over night, and once attended our meeting. We afterwards had some conversation with him, concerning the ground of our faith in Jesus, as the author of our salvation. In the course of this conversation, Zürüm expressed a doubt, probably in consequence of something that the Gellong had said, whether the latter was sufficiently in earnest about the one thing needful. He seemed rather hurt, at finding that any suspicion existed on this subject, upon which Zürüm continued as follows: ‘When I was first made attentive to the Word of God, a short sentence out of a tract was made the means of much blessing to me. It was as follows: ‘Like a sheep pursued by a wolf, I come to Thee, my Jesus, as the good Shepherd, and entreat of Thee, that Thou wouldst grant me a share in Thy grace and mercy.’ We must not be satisfied with the mere knowledge of Divine truths, but should seek to experience their power, and enjoy the comfort they convey. If your heart is indeed sincere, you will be above all things desirous after this enjoyment: but if this desire is not yet excited, the impression, you may have received, will die away, as the seed sown on stony ground, after the sun has scorched it. In ourselves, we are not wise; it is the Word of God, that alone makes us so; and then for the sake of Jesus, we are willing to suffer all things, and are full of confidence, in spite of all opposers.’

“We were all surprized at the energetic declaration of this man, who is in general of a very retired character. The Gellong, however, did not seem to comprehend how any doubt could arise concerning the reality of his convictions. He left us on the following day, promising shortly to return: but, much to our regret, we saw no more of him.

“Our Calmuc flock had long expressed a desire to celebrate the festival of Christmas with the congregation at Sarepta, and we gladly lent our aid for the attainment of this object. Various difficulties, arising from the state of the weather, and the quantity of drift-ice in the river, were cheerfully encountered by them, so that they might be present at the morning-

service in the chapel. Although they were unable to understand much of what was said, the impression made upon their minds by the solemnity itself, as well as the perception of the presence of God, in which they evidently participated, were such as to excite us to thankfulness. On our return to the island, we edified each other by the further contemplation of that great mystery of Godliness, God manifest in the flesh; and after a lively and simple-hearted conversation on this blessed subject, concluded the festival by singing hymns of praise to our incarnate God and Saviour. Several of our people likewise attended the solemnities of the 31st. Thus ended a year most remarkable to us all! Our hearts were bowed down before the Lord, who had borne so long with us, and hitherto led us in so wonderful, yet so gracious a manner. To Him we brought our tribute of thanks and adoration, committing ourselves into His faithful hands, and beseeching Him to lead, form, and make use of us, according to His good pleasure, and for the advancement of His glorious kingdom among the inhabitants of the earth."

One of their visitors from Sarepta describes the impression made on his mind, by his intercourse with them, in the following terms: "We observed in the countenances of the people, who are mostly, as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thoughtfulness, and deep reflection, than of joy and gladness of heart. Sodnom's countenance, whose features are those of a genuine Calmuc, but manly and expressive, seems to show a gentle and contemplative mind. The Lord has granted him true grace and a living faith. He is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after that he may apprehend all that is known of his Saviour, pressing towards the mark. With this beautiful humility he combines a truly apostolical zeal, fearing neither reproach nor danger, ever desirous of promoting the deliverance of more of his nation from the chains of darkness, and to shew them the way to their Saviour, which through grace he himself has found. As the next to him in experience and grace, I may

mention his wife. She is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary: 'She kept all these things, and pondered them in her heart.' There are several among them who, when they walk with their teacher along the coast of their island, might say to him, as the eunuch said to Philip: 'See, here is water, what doth hinder us to be baptized?' "

They were not long permitted to enjoy tranquillity. Both the Calmuc priesthood and the Princes of the different hordes conspired to prevent the introduction of Christianity among their people. Djamba, the Prince of the Derbet horde, to which Zürüm and Oeske belonged, returning from Astrachan, rode to the Warm Baths near Sarepta, in the neighbourhood of which the Christian Calmucs were then encamped. Djamba inveighed with much bitterness against the reading of the Scriptures, and by outward marks showed his contempt for them. Shortly after he ordered the two families, belonging to his horde, to be driven together. His orders were quickly executed by his attendants, who beat the poor people with cudgels, while others pulled down their tents. In this work of destruction a certain Gellong (or priest) acted a conspicuous part. The Prince, not having a sufficient number of pack-horses to transport the whole party and their effects, contented himself with carrying the two men along with him, commanding them to be fastened on the back of a camel, with their hands tied behind them.

On the way the Prince and his attendants endeavoured, by every kind of menace, to terrify their prisoners; assuring them that they would never rest, till the disgrace brought upon the nation, by their adherence to the doctrine of Jesus had been wiped away. They then asked Zürüm what faith he now professed. The latter answered boldly: "that he believed in one God, who had created him, and in Jesus Christ his Saviour and Redeemer, to whom also he addressed his prayers." The Prince was in the highest degree exasperated at this declaration, but restrained his feelings. Perceiving that no effect was to be produced upon Zürüm by violence and threats, he assumed

a milder tone, and said, "you must be now convinced, that you are completely in my power, and that no one can rescue you. As your Prince, I might do what I please with you ; but I will set you at liberty, and permit you to return to your friends, however, with a strict injunction, to come to-morrow to the horde with all you possess."

Upon this he gave directions to one of the nobles who attended him, to provide the necessary camels for Zürüm and Oeske. At parting, he said to them, " I will shew you every kindness, and make you both my particular favourites, if you will return to your former religion and way of life ; but it is at your peril that you bring one single letter of the Gospel along with you ; if you do the heaviest vengeance shall fall upon you for your departure from the Calmuc faith." With this threat he dismissed Zürüm and shortly after Oeske, who had made a similar confession of faith in Jesus.

No other alternative was now left to these new converts, but either to throw themselves under the protection of Russia, and receive baptism in the Greek Church, which involved their abandoning their former mode of life and submitting to, what is called, Cossack (or menial) service among the Russians and to many outward privations ; or to deny their Christian profession and return to paganism. They chose the former ; and Zürüm observed, that he was not in search of worldly advantages, but of his salvation and that of his family, and this he knew it was impossible to obtain among his heathen countrymen. Whatever might be his lot in this world, he felt resigned to the Lord's will, and was convinced that, without his permission, no tribulation could befall him.

To effect this purpose Sodnom and Zürüm went to Czarizin, and on the 22d of October had an interview with the Protopope of the Greek Church. In consequence of a previous conversation with Sodnom on the subject of baptism, this ecclesiastic had written to the Archierius (or chief priest) of Persia, and received directions from him, that, if the Calmucs suffered themselves to be baptized, they should not be constrained immediately to adopt the Russian, or Cossack mode of life, but be permitted to follow their pastoral occupations for some years,

during which time they must fix on some trade or other employment.

The trials of the converts were not yet ended. While preparations were making for their removal to Czarizin, their enemies made a last daring effort to keep the two Derbet families in their own power. The scene of injustice and violence, which ensued at the Warm Baths, is thus described by Brother Zwick of Sarepta, who was an eye witness of it :

“ On the 27th of October, at 9 o'clock, every thing was in readiness for their departure. Our people had packed their tents and other effects in the bullock-waggon, and on the oxen, and collected their herds of cattle: the Brethren Schill and Loos had also prepared every thing for their return to Sarepta, as soon as the little company of converts had taken leave of them; when, unexpectedly, a band of from ten to fifteen Calmucs, on horseback, descended from the hills, and rapidly approached them. Brother Schill immediately went forward, and inquired what they wanted; but, without returning an answer, they rode past him, and attacked the two Derbet families, striking them with their whips in the most violent and inhuman manner, without paying the least regard to their cries and remonstrances. The leader of these ruffians was the Gelong Sandshi Acmtshi, the same who not long before had distinguished himself by his ill-treatment of our people at the Warm Baths. In vain did the missionaries, assisted by their German servants, attempt to rescue these poor creatures out of the hands of their persecutors; the latter proved too numerous and powerful to be resisted with success. In the midst of the tumult Zürüm was overpowered, and a rope being thrown about him, he was dragged forward by a horseman across the rugged Steppe, whereby his body was dreadfully lacerated. After hurrying their prisoner along in this manner for several hundred paces, the wretches made a halt, placed him upon one of the camels, and so proceeded on their journey. In the confusion attending this scene, Oeske had found an opportunity of making his escape to the Warm Baths, where he concealed himself in a house, till the enemy had retreated. He had received merely a few wounds in the head. The remaining

individuals belonging to the two Derbet families were also set at liberty, the invading party being satisfied to have Zürüm in their power, and deeming it expedient to make good their retreat, before any assistance was procured by the Christian Calmucs. They, however, carried off with them all the cattle which they found collected together, and among these, the bullocks, laden with the effects of our little Calmuc flock, ready for conveyance to Czarizin. When they had reached the elevated ground, they made a halt; and, having separated the cattle belonging to Sodnom and the missionaries, from that of the Derbets, took only the latter, consisting of one hundred and seventy head, along with them.

“It was not long before Brother Schill and Sodnom brought to Sarepta the news of what had occurred, upon which I immediately rode back with them to the Warm Baths, as there was reason to apprehend a renewal of these outrages. At the same time, our steward, Brother Christensen, hastened with some Cossacks across the hills, towards the place where the leader of these robbers was understood to reside, in the hope of obtaining liberty for Zürüm, and the restitution of his property. As we approached the Warm Baths, we espied a strange Calmuc in the act of riding away; and as we suspected him to belong to the gang, we commenced a pursuit, and, notwithstanding his utmost endeavours to escape, were successful enough to overtake him. Having secured his person, we brought him, as a prisoner, to the place of encampment, near the Baths. Here we found the same Saisang who had been with us but the day before, for the purpose of conveying the Derbet families to the horde. Besides the Calmuc whom we had made prisoner, he had another attendant; and their object was to carry off as much as they could of what remained, both persons and effects. Finding, on examination, that these people could produce no authentic commission from the Prince for the removal of their countrymen, we told them plainly that we considered them as robbers, and should deliver them up to the officers of justice at Czarizin. At this declaration, they were not a little alarmed; and immediately began to seek a reconciliation with our Calmucs, begging pardon for their conduct

and intreating them to intercede with us for their liberation, which our people willingly undertook to do. We indeed considered it an object of too much importance to hasten the removal of our Calmucs to Czarizin, and knew too well the difficulties and mortification to which we should be subject in the attempt to detain these plunderers, not to listen to such a request. We therefore set our prisoners at liberty; and, as soon as we had seen Brother Loos set out for Sarepta with his baggage, accompanied our little party of converts on their way, till they overtook and joined several Russian bullock-waggons. They did not, however, reach Czarizin the same evening, but were obliged to spend the night about half-way. The next morning they continued their journey and arrived in good time safe at the chutter.

“Zürüm had meanwhile been in the hands of a set of unfeeling wretches and fanatical priests; among whom the above-mentioned Sandshi Aemtshi, and a certain Sampsan Gellong, distinguished themselves by their barbarous treatment of the unfortunate prisoner. He was in the custody of the former when Brother Christensen arrived at the place of encampment, not far from the Sarepta boundary; but all the endeavours made to obtain his freedom were fruitless; and to have attempted his rescue by force would have been equally so, as the number of Calmucs amounted to several hundreds. All that Brother Christensen could effect was, the restitution of a few head of cattle, on the ground of a claim which this Brother had upon Zürüm, and which he had resolved to enforce for the sake of the prisoner himself. During this negociation, he had an opportunity of conversing for a few moments with Zürüm. To the inquiry how he felt, the latter replied, that he was extremely weak, and could do nothing else but pray.

“In the midst of these trying circumstances, Zürüm was enabled to remain firm in the faith of Christ; nor did he ever shrink from avowing it, though he had reason to expect a repetition of the ill-treatment he had already received. To the question frequently put to him, whether he would deny and revile the Christian religion, he answered briefly but firmly, declaring to his persecutors his conviction, that though they



might be able to kill his body, they were not able to kill his soul. On the evening of the same day he had to witness the partition of his clothes and other effects among the Calmucs, and could only save the fur belonging to his aged mother, by representing that he needed it for a protection against the cold night air. They next slaughtered some of his sheep, and prepared a feast, the brandy for which they procured by selling two others; and during the whole of their merry-making, did not desist from tormenting their prisoner. To do this the more effectually, the following expedient was resorted to. One of the party dressed himself as a Prince, and took his seat on an elevated part of the kubitke; another placed himself before Zürüm, who was lying near the door, and spread his fur-cloak in such a manner, that the latter could not be seen from the fire-place; while a third lay down on the ground behind Zürüm and began to sing. The mock-Prince now asked, who understood the art of singing. He was answered, that Zürüm did. Hereupon the Prince ordered Zürüm to be beaten: which was immediately done. This barbarous amusement continued till the tormentors themselves were weary of it. Zürüm bore this treatment with patience, comforting himself with the recollection of what his Saviour had endured, when he was mocked and scourged. The peace of God filled his soul; and a hymn, beginning 'I will remain under the cross of Jesus,' which Brother Schill had translated into the Calmuc language, occurred frequently to his mind, and afforded him great comfort and encouragement.

"On the following day, the 28th, the Calmucs broke up their encampment, and proceeded about twenty wersts farther to the south-west, to a place called the Oakglen. From thence Sandshi sent Zürüm on a camel, under a guard of about twenty horsemen, a few wersts further, to the chief of his aimak (or clan,) the Gellong Dardshi, with the request, that he would detain his captive a few days, till the Saisang Namura should arrive, and convey him to Kuma: he also begged him, as his superior, to take charge of Zürüm's cattle. Dardshi, however, showed himself on this, as on former occasions, a sensible and upright man, declining having any thing to do with Zürüm or

his property, the Prince having given him no directions to interfere. He likewise told them that he would not countenance their unauthorized and thievish conduct, but leave them to abide the consequences, whatever they might be.

“Here, also, Zürüm had much to suffer from the Calmuc rabble, though Dardshi did his best to prevent any open ill-usage, publicly declaring, that he was very well satisfied with his behaviour, and his adherence to his faith, in spite of all that he had suffered: that he had chosen to go a strait road, and this would be of service to him in the next world, for it was impossible that a man could be lost who was faithful to his religion, whatever it might be. To this declaration, he added, that he had already testified in an assembly of these people at the Warm Baths, that their doctrine was not bad, but taught means and ways of following what was good, and avoiding what was evil. Having ascertained from Zürüm that he had been received among the Russians, he expressed his opinion to all present, that it would be most prudent to set him at liberty; observing, that if he was called to account by the Prince for having done so, he would excuse himself by alleging, that the fetters had been weak, and that the prisoner had made his escape. The rest of the Calmucs, however, and especially the aged mother of the Gellong, were quite averse to this opinion. When he at length found that no agreement was likely to take place, he gave Zürüm, who was yet unbound, a hint to effect his escape secretly. He was not long in following this suggestion, nor slow in hastening his flight, especially when he heard the mother of the Gellong cry out, that Zürüm had escaped, and perceived the tumult that immediately arose in the horde. On his flight he passed by the abode of his enemy, Sandshi, and towards morning reached Sarepta. The watchman immediately opened the Brethren's house for his reception, where, to our great joy, we found him in the morning, asleep in the upper passage. His body was covered with wounds and sores, and exhibited scarcely a single sound spot upon its surface. He was however truly thankful to have escaped from the hands of his tormentors. After remaining with us a short time, he availed himself of an opportunity to go to Czarjzin, where he arrived in safety.”

Little has become known of the subsequent fate of Züriim and his fellow-converts. It appears, that, even after their removal to the neighbourhood of Czarizin, they had to encounter many difficulties and submit to privations of various kinds. The robbery of their property remained unpunished and uncompensated; and as it was impossible for them at once to change their habits of life, and procure new means of subsistence, they had to struggle with great poverty. The duty of giving them further instruction in the truths of Christianity devolved upon the Greek priests, by whom they were to be baptized. It may be supposed, that the instruction given them was as defective, as the ceremonies which followed were superstitious and unintelligible. After a sufficient period of probation their baptism took place at Czarizin according to the rites of the Greek Church.\*

Thus did God permit the enemy to triumph and the arm of violence to blast the hope of his devoted servants at the very time, when they were reaping the first fruits of their patient labours. It behoves us to bow with reverence to the decree of his unerring wisdom, while, with confidence, we rely on his promise, *Surely the wrath of man shall praise Him; the remainder of wrath shall He restrain.*

In the year 1802 Brother Wigand of Sarepta paid a visit to the *Hutterian Brethren*, who had formed an establishment in the Ukrain. Though his intercourse with them led to no permanent results, yet as in their origin they claim relationship to the Brethren's Church, some notices concerning them are not out of place in our work, and may, it is presumed, prove not wholly uninteresting to our readers. The following account of this, in many respects, singular community is derived from Brother Wigand's manuscript journal.

No mention is made in the journal of their fortunes prior to the last century. Wigand only states, that they were descendants of the ancient Moravian Brethren, and derived their name from an eminent minister among them, called Hutter, who

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\* Further particulars respecting the Calmuc Mission are inserted in Per. Aæc. Vol. VIII. and IX.

suffered martyrdom, and that they had been for some time settled in Hungary; but, owing to severe persecution, had emigrated, and established themselves in Transylvania. Here also they were not suffered to remain long unmolested. During the reign of the Empress, Maria Theresa, of Austria the Jesuit Dephini excited a persecution against them. They therefore resolved, though at great hazard, to pass over the mountains into Wallachia; but they had scarcely reached this territory and erected the most needful dwellings, when in 1768 war broke out between the Austrians and Turks, which again disturbed their tranquillity. The Turks plundered and maltreated them. Some were burnt with a red-hot horse-shoe, the marks of which were still remaining. To escape further violence they concealed themselves during winter in the forest, and in the spring of 1771 sought the protection of Field-Marshal, Count Rumonzow, who commanded the Russian advanced guard.

The Count, believing them to be members of the Brethren's Church, permitted them to settle on his estate Wiskinsky on the Desna, under very favorable conditions, and always treated them like a father. But as his heirs were not equally well disposed and broke some of the conditions, the Hutterian Brethren applied to the Emperor Paul for an asylum in his dominions; but were refused. They renewed their application, with better success, to the Emperor Alexander, for he assigned them seven hundred desectinas of land on the right bank of the river, Desna, in the crown-parish of Praditschewa. After a residence of twenty-four years at Wiskinsky, and having paid all demands of the proprietor, they took possession of their new allotment in May 1802. It consists of sixty small farms, lying scattered among the properties of others. The land throughout is fertile, well stored with wood, meadows, gardens, mills and fisheries. They pay an annual rent of twenty-five pence per Russian acre.

Their proper settlement, which includes the public buildings, is laid out on the very high perpendicular bank of the Desna, forming a square of about forty fathoms. When Wigand visited it, about four or five months after they had obtained

occupancy of the lands, nineteen houses had been built, without any foreign advance, except a grant from the crown woods of two thousand trees for timber. Among these houses was a sightly edifice, built of stone, thatched with straw, containing besides other apartments, a large dining-hall, which served also as a temporary place of worship. Dwellings for the teachers, school-houses, and shops for carrying on various trades and businesses were in building and partly finished, and the sites of barns, stables and public magazines were laid out, adapted to the civil polity of this singular people. They have established among them, in the strictest sense of the term, a *community of goods*. During the day the men and women, both married and unmarried, work together in the public work-shops at their respective trades, or follow their agricultural labours, and at meal-times assemble in the public refectory, the victuals being prepared in a common kitchen, under the management of a regular cook, assisted in rotation by two of the sisters. The same plan is adopted in the public wash-house and bake-house. No member of the fraternity is paid for his labour, but is provided both with food and raiment from the public funds. In this respect all, males and females, young and old, fare alike.

The same feature of peculiarity is apparent in all their domestic arrangements and general habits. The men and the women, whether married or single, being for the whole of the day, while following their several employments, separated from each other, the endearments of the family circle, as well as its occasional discomforts, are almost unknown among them. Mothers, having young infants are provided with a separate dwelling,\* where they remain till their children have attained the age of eighteen months. After this they are placed in the schools, where they are instructed in reading, writing, and arithmetic and in Christian doctrine, and both boys and girls are taught spinning. They remain at school till they are of a proper age to learn a trade. For the unmarried men and boys a house had been erected, to which they resort after the labours of the

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\* When Wigand was there he found eighteen mothers in this house.

day. The widows, single women and girls were similarly provided for; and for the accommodation of the married people separate apartments had been fitted up in the workshops. Their dress is very plain, never varying in fashion, and of their own manufacture. All unnecessary ornaments, such as ribbons, buckles &c. are strictly forbidden, and no silver utensils are seen among them. They are equally frugal in their diet, which consists of the plainest, but wholesome food. They share in none of the luxuries of life, even the use of coffee, tea, sugar, tobacco &c. is not allowed, and spirituous liquors can only be obtained by permission from their superiors. The men wear their beards.

The government of this community appears to be vested in a Superior, called the First Teacher, and his assistant, who is the principal schoolmaster, and the Warden, together with some Elders. The duties of the ministerial office devolve on the first and second Teachers.\* In difficult consultations, where the decision may be followed by important consequences, they make use of the lot. The officers of the community enjoy no outward distinctions of rank, but are expected to engage in some manual labour or other employment. A single exception is made in favor of the First Teacher, who is also allowed the privilege of partaking of his meals in his own apartment.

In point of doctrine they profess to be strictly evangelical, resting their righteousness and salvation solely on the atonement of Christ.† They do not practise Infant baptism.‡ but defer this rite till the children leave school. On Sundays they have three services, and a meeting every evening in the week. In the mode of conducting their worship they do not admit of the slightest deviation from what has been customary for more

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\* No mention is made in the Journal, in what manner these persons are appointed to office, nor whether their ministers have received a regular ordination of any kind.

† Brother Wigand heard the first teacher, Johannes Waldner, deliver a discourse on *Love*, and says, "his address was short; but he spoke in truly scriptural and energetic language. During the prayer the whole assembly knelt, and with much devotion repeated the several petitions in a low voice."

‡ Hence many consider them as a sect of Menonites (or Baptists); but J. Waldner positively denies this, and affirms that they are descendants of the an-

than a century. Hence they retain the use of an old Transylvanian Hymn book, and repeat day by day the very same printed form of prayer. In their religious ceremonial and civil regulations they are as much afraid of innovations, though by themselves acknowledged to be an improvement, as they are tenacious of keeping in their dress to the fashion of the fifteenth century. In their meetings the men and women sit on separate sides of the room.

From the journal often referred to, we still add the following extracts: "Being in some degree acquainted with their earlier history, and having perused Joh. Waldner's manuscript narrative of the fortunes of this singular community for the last hundred years, it is as clear to me that a gracious, divine Providence has watched over this sincere, though in many respects, erroneous people, as it is manifest, that their mistakes and errors have mainly arisen from want of prudence, and from a discipline of unbending rigour. They make no allowances for human weakness. If a member of their community once lapses, or by the severity of sufferings is terrified into apostacy, no repentance, however sincere, can restore him; but he is cast off for ever. Waldner is far more liberal in his notions, and disposed to improve their system, but fears that any such attempt would as yet be unseasonable. He also acknowledged, that, though they were evangelical in their sentiments and moral in their habits, they were defective in the application of divine truth to their own hearts, and in many instances destitute of the true life of God in the soul.

"I found among them several very pious people, and some venerable old men, who bore the stamp of true confessors, ready to suffer for Christ and his Gospel. Almost secluded from the rest of the world, I was not surprised to find them

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cient Moravian Church, accounting for the diversity of opinion on Baptism and other subjects, between them and the just named Church, and the still greater difference in their domestic economy and social regulations, by assigning persecution as the cause. Separated from their Brethren, and exposed to the fury of their enemies, they were easily led into error, both in doctrine and practice, by subtle and designing teachers. To this he ascribes it, that their numbers, which at first were considerable, are now greatly diminished. This seems also to be the true reason of their dread of innovations of any kind.

quite ignorant of the present extensive labours of Christians for the enlargement of the Redeemer's kingdom. Their eyes sparkled with joy at my relation, and it was evident they felt an inward satisfaction, to which they had hitherto been entire strangers. For in their simplicity they seemed to think, that Christianity was nearly confined within the narrow limits of their own colony."

## SECTION VIII.

*Situation of the Brethren's Church in NORTH AMERICA—Increase of their congregations—Congress makes them a grant of land for their Missions—The same is done by the State of Pennsylvania—The Brethren VERBEEK and FORESTIER hold a visitation—Anniversary of the congregations in NORTH CAROLINA—The Brethren find opportunity for instructing the Negroes in Christianity—Their institutions for education and their missionary labours obtain general approbation—Survey of the Missions.*

THE prospect of extensive usefulness, which, towards the close of the preceding period, had opened to the Brethren in North America, they endeavoured to improve to the best of their ability. From documents, laid before the Synod of 1818, it appears, that for several years past the congregations in Pennsylvania and the adjacent States had rather decreased, while those in North Carolina had during the same period received an addition of upwards of four hundred members. The cause of diminution in the one instance and of increase in the other is not stated; but we have reason to believe, that since then the American branch of the Brethren's Church, both in the Northern and Southern districts, is gradually advancing in importance.

Towards the close of the last, and the beginning of the present, centuries the legislatures of Pennsylvania, New York and other States passed several acts, by which "the Brethren's Society (in North America) for the Propagation of the Gospel among the Heathen," was acknowledged and declared to be a legally incorporated Society. By this measure, which authorized the Society to possess land and hold other property in trust for their constituents, new facilities were secured to the Brethren for carrying on their labours in this part of the world.



In connection with this subject we may conveniently introduce some additional remarks on the tract of land, granted to the Brethren in North America for the benefit of the Christian Indians, attached to their mission, and to which reference has been made in the preceding chapter.\*

At the commencement of the revolutionary war the Congress of the United States guaranteed to all Indians, dwelling on their presumptive frontier, on condition of their taking no part in the contest, the undisturbed possession of the territory they *then* occupied, after peace should have been restored. The Christian Indians, settled on the river Muskingum, relying on this guarantee, preserved the strictest neutrality; but this very circumstance rendered them suspicious to the British and their Indian allies, and occasioned their expulsion from their settlements.†

Peace being restored the superintending Conference of the Brethren's institutions in North America petitioned the Revolutionary Congress to take measures for the re-establishment of their Indian converts in their former possessions, agreeably to the tenor of the above mentioned guarantee, as it could be shown, that they had forcibly been driven away. On these representations Congress, by several Resolutions, repeatedly recognized their claims; but as the war among the hostile tribes continued, and the powers of the Revolutionary Congress expired, nothing could be effected towards making good these claims till after the Constitution of the United States had been fully organized. Some other difficulties having been overcome, twelve thousand acres were by a law of Congress given in trust for the Christian Indians, and after the land had been duly surveyed, they were, by Patent from the President of the United States, transferred to the Brethren's Society for the propagation of the Gospel.

This tract of land, consisting of three lots, lies on the Muskingum, in the district formerly occupied by the Christian Indians.

The Society spared no pains to render these twelve thousand

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\* Vol. II. p. 149.

† Hist. Sketches of Mission, Chap. III.

acres available for the purpose, for which they had been granted, to wit the mission among the Indians. In order to effect this the Society let large tracts to White settlers on long leases,\* reserving one of the lots exclusively for their Indian congregation. Here they formed the missionary Settlement of Goshen.† But as few Indians could be induced to move thither, the place never flourished, and after remaining in a languishing state for many years, was finally abandoned, and the few families, still residing there, removed to New Fairfield in Upper Canada. By granting leases of the other two lots to White settlers, many of whom were members of the Brethren's Church, the Society had indeed the pleasure of effecting the establishment of three flourishing country congregations, Beer-shaba, Gnadenhuetten and Sharon; but they failed altogether in their principal object of raising from the leased lands a revenue for the benefit of the Indian Mission. The cause of this failure arose from the very low value of land in *newly settled* districts, the rent being much less than the interest of the purchase money, the possessor looking for eventual profit from the sale of the land in an improved state. But the Society was debarred from this by the terms on which the land had been granted.

The consequence was that the Society incurred a very heavy expense and, after making, for a series of years, the most strenuous exertions to render the grant available for the purpose intended, found that its occupancy, by draining the other resources of the Society, proved rather a detriment than a benefit to the Indian Mission. It now became a subject of serious inquiry, what could be done to relieve the Society from this burden. Just then certain measures, contemplated by the United States in their policy towards the Indians, produced considerable discussion in the Senate regarding former appropriations for the benefit of the native tribes. Some intimations were thrown out, that the tract of land on the Muskingum, granted to the Christian Indians, had been diverted from

\* This was in no degree disadvantageous to the Christian Indians, as they at all times received more from the Society, than the nett revenue amounted to.

† Hist. Sketches of Missions, Chap. III.

its purpose. An order was issued by the Senate, requiring the officers of the Brethren's Society to furnish Congress, at its next meeting, with accurate information of the appropriation of the above grant. This was accordingly done, and accompanied with a petition, "that Congress would be pleased in its wisdom to devise measures to disincumber the Society of a burden, under which it must necessarily sink, and at the same time secure to the Indians what was due to them." All the documents were ordered to be printed and formed an interesting pamphlet, which was read with such avidity, that in a few days not a single copy could be procured. The result was, that the Committee, appointed by the Senate to investigate the business, made a Report, unanimously adopted, which bore the most honorable testimony to the exertions and sacrifices made by the Society. The petition of the Society was received, and a Resolution was taken, authorizing the President of the United States to treat with the Society and with the Indians at Fairfield for such a retrocession of the lands, as would relieve the Society and benefit the Indians.

To carry these measures into effect the President appointed Governor Cass of Michigan to be negotiator on the part of the United States, and the Brethren's Society appointed Brother Lewis von Schweinitz on their part. The negotiators met at Gnadenhuetten on the Muskingum, and concluded an Agreement, subsequently ratified by a deputation of Indians from Fairfield, who met for that purpose at Detroit. According to this Agreement the Brethren's Society consented to retrocede the title of the twelve thousand acres to the President of the United States, who should cause them to be sold, and from the proceeds pay to the Society the sum standing on their books against the land, (reserving to the Society in fee simple certain pieces thereof, on which the churches, schoolhouses &c. of the congregations in that vicinity are built,) and to the Indians for ever an annual annuity of four hundred dollars, commutable at their pleasure into a grant of twenty-four thousand acres, on common Indian title, any where in the disposable territory of the United States, in case they should desire to remove thither. Hereby a most desirable aid has been secured

to the Indians under the care of the Brethren's missionaries, the Society has been relieved from its financial incumbrances, and its justification of the imputed misapplication has been so complete, that the very originators of the charge were most active in bringing about this desirable result.

Respecting the five thousand acres on Lake Erie, referred to in the preceding chapter, the following particulars are here added. By the influence of certain friends the Legislature of the State of Pennsylvania, in 1796, granted to the above named Society upwards of five thousand acres of most excellent land, in fee simple, lying in Erie Country, partly on the shores of the lake, and partly in French Creek. This consequently is a property absolutely belonging to the Society, and constitutes a highly valuable fund, although for many years to come no revenue can be expected from it. The Society are gradually effecting its cultivation, with the sole view of finally selling it to the best advantage, and thus creating an available fund, the interest of which will be applied to missionary purposes.

A visitation to the establishments in North America being deemed expedient, the Elders' Conference of the Unity deputed two of its members, the Brethren John Renatus Verbeek and John Charles von Forestier, to go thither. They left Germany in the spring of 1806, and returned to their place of residence at Bertholdsdorf on May the 30th 1808.\* In executing the commission with which they had been entrusted, they visited all the congregations and likewise the missionary settlements of the Brethren's Church in this part of the world.

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\* On their voyage home in a vessel from Philadelphia, bound for Hambro', they were captured by a privateer and carried to England. Here they spent the winter. At the end of March 1808 they embarked on board the packet for Gottenburg, but were, by contrary winds, obliged three times to return into the harbour at Harwich. On April 2nd they again set sail and in five days landed at Gottenburg. A member of the Brethren's Society in that town, General de Carulan, by his influence with the Swedish General commanding in the Sound, obtained permission for them to sail with a King's messenger from Holsinburg to the Danish shore. After a short rest in Copenhagen, they proceeded on their journey to the Great Belt. The regular passage from Korsair being deemed unsafe, on account of the English ships at that station, they set sail from another place in the night between the 3rd and 4th of May. The principal difficulties being now overcome, they completed the remainder of their journey in safety.

A detail of their proceedings is the less called for, as the principal occurrences on the missionary stations are related in another work,\* and no material changes took place in the Christian congregations and Settlements. No new ones were added to those previously existing. On the contrary it was found necessary to give up the Settlement of Hope in Jersey. The land and buildings were consequently disposed of, and most of the members of that congregation removed to other places. The few families, who still remained on the spot, were occasionally served with the Gospel by the ministers of Bethlehem and Nazareth.

On the 17th of November the congregations in North Carolina celebrated a joyful anniversary, fifty years having elapsed since the first Brethren, fifteen in number, arrived there from Europe, and began the colonization of the district, since called Wachovia. The festive solemnities were held at the principal settlement, Salem, and attended by a large concourse of people. During the past half century, there have been born one thousand two hundred and forty seven children, whose parents were members of the Brethren's Church. Besides them forty three adults, including nine Negros, have been baptized. Only six hundred and sixty five persons have died, which is very little more than one half of the number of infants born. When the first Brethren arrived in the country it was one immense forest, without a single human habitation for many miles round,† and at the end of fifty years it contains four flourishing Settlements, built by them. Encouraged by their example other White settlers have moved thither, whose number may be estimated from this circumstance among others, that during the period alluded to, upwards of thirteen hundred children, whose parents were in no Church communion with the Brethren have been baptized by their ministers.

A new door of usefulness was, during this period, opened to the Brethren in different parts of the country, by their finding opportunities for instructing the Negros in Christianity. Numbers of these poor Africans, both slaves and free people,

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\* Hist. Sketches of the Missions, Chap. III.

† See Vol. I. p. 377, and 387.

are domesticated in North America, especially in the Southern States. The work appears to have begun at Graceham in the State of Maryland. In the report of the congregation in that place for 1801, the minister, under date of April 19th writes: "As a number of Negros had for several Sundays successively attended our divine worship, I collected thirteen of them, and, after a suitable address, prayed with them. They were very devout, and declared it to be their sincere desire to be truly converted. A few Sundays after Brother Browne, being here on a visit, preached to thirty Negros and after the sermon baptized two children. This transaction made such an impression on two of the adult Negros, that they requested this rite might be immediately performed on them. They were, however, satisfied with the reasons I assigned for deferring it till they had received further instruction in Christianity. A very affecting scene took place at the close of our meeting. A Negro Overseer, who was present, kneeled down with his people, and in an impressive prayer, thanked God for what their souls had enjoyed this day. The number of Negros that attended increased almost every week. At their request a regulation was made, according to which separate meetings will be held with them at stated times; opportunities will also be afforded them for private conversation on religious subjects." Some children and a few adults were in the sequel baptized.

Similar opportunities for instructing the Negros were enjoyed by the Brethren in North Carolina. This induced the Conference of general Superintendence, which has its seat at Salem, to resolve on making an attempt to collect a congregation of Negros and to appoint Brother Abraham Steiner their minister. They had their first meeting at Salem in March 1822, which was attended by about seventy, whose number subsequently increased. Three coloured individuals, hitherto attached to the congregation at Salem, were the first communicants of this little flock, which before the end of the year received an addition of several new members. The Negros expressed themselves highly pleased with the attention paid to them.

The institutions for education, established in America, including a Theological Seminary at Nazareth, and inferior Schools for the education of the children of ministers, continued to prosper. Besides these, Boarding Schools for pupils, whose parents are not in Church-communion with them, were begun at Bethlehem, Litiz and Salem, and in a large measure enjoyed the countenance of the Christian public.

In this country likewise, as was shown to be the case in England, the Missions of the Brethren for the conversion of Heathen, by making their Church better known, elicited the esteem of other religious denominations, increased the number of their friends, and enlarged the sphere of their general usefulness. To satisfy the frequent enquiries concerning their Church and to circulate authentic information on these subjects, a Periodical publication in the English language, issued quarterly, was begun with the year 1822, entitled, "The United Brethren's Missionary Intelligencer and Religious Miscellany."

The labours of the Brethren for the propagation of the Gospel among the Heathen are narrated in another work,\* and the history brought down to the year 1817. In the hope, that a continuation of the work may, at some future period, be laid before the public, a concise account of the progress of the Missions during the five years, intervening between 1817 and 1822, is all that can, with propriety, be introduced here. Short as this period is it was a time of increasing activity to all, who were engaged in this labour, whether at home or abroad. They were encouraged in their work by the blessing, which God granted to their endeavours; and by the liberality of Christian friends they were enabled to enlarge the sphere of their usefulness. New facilities were afforded them for instructing the Negro children by the establishment of Schools on their several missionary stations in the West Indies.

In Greenland a measure, which for some years had been contemplated by the missionaries, for extending their labours, was carried into effect. In the summer of 1821 Brother Kleinschmidt of Lichtenau undertook a reconnoitring voyage

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\* Historical Sketches of the Missions of the United Brethren.

along the western coast of Staatenhuck. In every place, at which they touched, he and the Christian Greenlanders in his company were received with acclamations of joy by the Heathen, residing in that district. They seemed almost in ecstasy at the hope, that teachers would come and settle among them. On one occasion the missionary had three hundred hearers, who listened to his discourse with great silence and attention. Having continued their voyage to the southern extremity of Staatenhuck, they came to a place, called Narksamio. It is a level tract of country and forms nearly the extreme point of the main land, being separated from the island of Staatenhuck by a narrow sound flowing eastward. This place Brother Kleinschmidt considered, in every respect, marked by nature itself as a convenient district, both for European settlements, and the residence of Greenlanders. For the sea in this region is never frozen and offers opportunities, both in winter and summer, for procuring subsistence. Here, therefore, it was resolved to form a missionary Settlement, for which preparation was made the ensuing year. It afterwards received the name of FREDERICKSTHAL.

The mission among the Esquimaux on the coast of Labrador continued in a prosperous state, without being marked by any unusual occurrences.

In their endeavours to propagate Christianity among the Indians in North America the missionaries had still to cope with many difficulties. With them it was seed-time, and the ripening of the harvest was slow in its approaches. The Settlement of Goshen was relinquished. Its situation had never been liked by the Indians; the number of inhabitants was consequently very small, and the converts were moreover exposed to many temptations from the profligate conduct of the White settlers in the neighbourhood. Most of the Christian Indians from this place removed to New Fairfield. Here too the progress of the mission was slow. At Spring-place in the territory of the Cherokees their labours were almost wholly confined to the instruction of a few boys, who boarded and lodged with them. Scarce any adults attended their ministry. Towards the close of the present period, however, the Lord, by his



Spirit, awakened in several Cherokees an anxious solicitude for the salvation of their souls. This required the occupancy of another station, in order to accommodate those Indians, who were eager to hear the Gospel, but lived at too great a distance from Spring-place. A convenient situation for this was obtained at a place called Oochgelogy, about twenty miles distant from the other station. Nearly all the Chiefs of the Cherokee nation\* favored this measure, and the Government of the United States evinced their approval of it, by voting an annual grant of two hundred and fifty dollars for the School, and the promise of future augmentation of this sum, besides paying two thirds of all building expenses. Under these favorable auspices a beginning was made, in 1821, to occupy this station. The eagerness of the Cherokees to receive instruction, and the clear evidence, which some of them gave, that they felt the power of the Gospel in their souls, excited the liveliest gratitude of the missionaries, and encouraged them in their labours.

Since the year 1817 the missionary labours of the Brethren in South America have been confined to the Negros in Paramaribo. The congregation in the town consisted in 1822 of upwards of one thousand members, besides whom from one to two hundred slaves, employed in the neighbouring plantations, were in Church-communion with them. The planters in general encouraged the visits of the missionaries, finding that the introduction of Christianity among the Negros tended to their own advantage. During the dreadful conflagration at Paramaribo in 1821, when nearly one-third of the town was laid in ashes, the missionary premises were, when all human exertion

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\* The Cherokee nation has made very considerable advances in civilization, and formed its internal government and the whole management of its public business on a new plan, adopting a constitution assimilated to that of the United States. Abraham Hicks, a member of the missionary congregation, has been elected President. The English language has been adopted as the official one, in which the national records are kept, and which is universally gaining ground among the nation. A Newspaper in the English and Cherokee languages is now publishing by Elias Boudinot, a former scholar of Brother Byhan. Not a few Cherokees, and those persons of influence, have entirely discarded the Indian language and customs. They have quitted hunting and become agriculturists. Some are men of much property, and their way of life differs but little from that of other substantial planters.

was unavailing, by a sudden change of the wind, providentially preserved.

In the West Indies the work continued in a prosperous state, both in the Danish islands, and in those subject to the British crown. In Antigua two new stations, Cedarhall and Mountjoy, were occupied by the missionaries, with a hopeful prospect of increasing success. At the close of 1822 the number of Negros and Mulattoes, both slaves and free people, in connection with the Brethren's Church, inclusive of the catechumens, amounted to upwards of twenty-four thousand souls, of whom nearly seventeen thousand were residents in the British islands. In their service seventy one Europeans were actively engaged.

The mission among the Hottentots at the Cape of Good Hope was signally blessed of God. The number of converts was annually increasing, which rendered it very difficult to provide for the accommodation of those, who applied for permission to reside either at Gnadenthal or Groenekloof. This led to the formation of a third Settlement on the Witte river near Algoa bay, and at no great distance from the frontier of Caffraria. In April 1818 the missionaries commenced the erection of the new Settlement, which received the name of ENON. The blessing of God attended their labours, and the Hottentots manifested a sincere desire to obtain instruction in the Word of God. Every thing seemed to ensure prosperity to their undertaking, when the Caffre war broke out. Its ravages soon extended to Enon, particularly as the neighbouring Zurberg, by its glens and fastnesses, afforded shelter to this predatory nation. After suffering the loss of all their cattle by two attacks made on the incipient Settlement in February and March 1819, they were exposed to fresh danger on the 14th April. Nine Christian Hottentots, all fathers of families and useful members of the congregation, were cruelly murdered by the Caffres. The Landdrost of the district, Mr. Cuyler sent an escort of soldiers and armed colonists to Enon, by whom the missionaries were conveyed to Uitenhage. Thither they were followed by the converted Hottentots. The Landdrost did every thing in his power to accommodate

both the missionaries and their flock, consisting of one hundred and fifty persons, in the best manner possible. The disturbances among the Caffres having been quelled, the missionaries and their Hottentots left Uitenhage on the 25th of October, and began the rebuilding of the Settlement, which had been totally destroyed. Though not without occasional fears of a renewal of hostilities, they met with no interruptions in their work of erecting the necessary dwellings, and laying out fields and gardens. God also blessed their labours for the spiritual good of the Hottentots, some of whom were annually added to the Church by baptism. The number of inhabitants in 1822 was two hundred and twenty.

In the older Settlements of Gnadenthal and Groenekloof the missionaries continued their labours with evident blessing, and proofs were not wanting, that the Gospel of Christ produced in the Hottentots the peaceable fruits of righteousness. The truth of this assertion was strikingly evidenced during the last three years, which were a season of unprecedented distress in the colony.

It originated in the failure of two successive harvests, and rose to such a pitch, that the price of wheat, which usually sells for about forty dollars per bushel (Cape measure) rose to the exorbitant price of two hundred and thirty dollars; and even at that price it could scarcely be purchased. This distress was most severely felt at Gnadenthal, which contained a great number of widows and children, who were unable to earn any thing, and even the men could hardly procure a day's work at the farmers; for these, sharing in the general calamity, had neither money nor victuals to recompense their services. The missionaries helped them as far as ever they could, till the Poor's fund was not only exhausted, but considerably in debt. The scarcity amounted to actual famine, and many must have perished with hunger, had no aid been afforded. But, when the distress was at its height a remittance sent by the directors of the missions, arrived, and Government sent a quantity of wheat and rice. This providential supply enabled the missionaries to give a comfortable meal three times a week to two hundred women and children.

While the famine was yet raging another calamity, fearfully destructive in its effects, befel the colony. In the month of July 1822 a hurricane-like tempest, accompanied with heavy rains and desolating floods, spread terror and dismay through a great portion of the colonial territory, in a few hours sweeping away the fruits of many years' labour, and blasting the hope of rapid improvement, just beginning to reward the past toils of the landowners. Of the missionary Settlements Grootkloof suffered the most. One of the gables of the new church fell in; the Hottentot's gardens were totally destroyed, and that at a time, when their high state of cultivation promised an abundant harvest; and the large reservoir, so essential to the comfort, yea almost to the very existence of men and cattle, was turned into a hillock of sand. At Gnadenthal twenty Hottentot dwellings were laid in ruins, and nearly thirty so much injured as to become uninhabitable for some time. Providentially no lives were lost. During this trying period the Christian Hottentots evinced so much patience, and such firm faith and confidence in God, as to excite the astonishment and gratitude of their teachers.

The ample details, given in the preceding section, of the mission among the Calmucs, render any further notices concerning it superfluous. Towards the close of this period the Brethren were labouring for their conversion to Christianity among seven Heathen nations, viz. Greenlanders, Esquimaux, Indians, Negros, Hottentots and Calmucs. In this service one hundred and seventy-one missionaries were engaged, and the number of persons receiving instruction exceeded thirty thousand.

## SECTION IX.

*Biographical and obituary Notices of Baron FREDERICK WILLIAM VON MARSCHALL, and of the Bishops JOHN FREDERICK REICHEL, and JEREMIAH RISLER.*

MANY faithful servants of God were, during this period, permitted to rest from their labours, whose services will long be remembered in that part of Christ's Church on earth, to which they were called by him, and endowed with gifts, which

qualified them for taking an important share in promoting her interest. Without undervaluing the faithful services of other worthy men, we can find room for some brief notices of only three. Their superior official stations in the Church and the long term of years, during which she enjoyed their services, justify the selection.

1. Baron Frederick William von Marschall was born on the 5th of February 1721 at the fortress of Stolpe near Dresden, his father, after losing his right arm in battle, having been appointed Commandant of the Garrison. His parents were of a serious turn, and in the education of their children endeavoured to combine parental kindness with strictness of discipline, accustoming them from early years to show unremitting obedience, be diligent in the acquisition of useful knowledge, and never to expect any indulgence on account of their superior rank. Frederick William, being destined for the military profession, was from childhood taught to submit to privations of various kinds, and to inure himself to much bodily exercise and the exposure to the weather at all seasons in the year. This, trivial as it may appear, he recognized as a providential circumstance, because he felt the advantages of it in that line of service, in which he was afterwards engaged in the Brethren's Church.

The education of himself and his elder brother was committed to a private tutor, who discharged his important duties with great fidelity. He not only directed his pupils to close application and the due improvement of their time, but endeavoured to instil into their minds the principles of morality and religion. His brother having removed to the University at Leipzig, Frederick William, in his fifteenth year, was sent to the Academy at Sorau, and two years after joined his brother at Leipzig. During his stay in this place the salutary impressions of the fear and love of God, which had been made on his heart at an earlier period, especially by the instructions of a pious clergyman preparatory to his confirmation and admission to the sacrament of the Lord's supper in the Lutheran Church, revived and acquired greater stability. His brother being of the same mind they lived very retired at the University, keeping company with none except some pious students. Here they

also became acquainted with the Brethren and entered into close union with their Church.

Prior to this time several advantageous offers for advancing his worldly fortune had been made to him ; but his parents, from religious motives, withheld their consent. This he subsequently considered as a gracious providence of God. When afterwards he had experienced the renewal of his heart in righteousness by the Holy Ghost, and felt an inward conviction, which he could not shake off, that the Lord had called him to connect himself with the Brethren, he disclosed his wish to his parents. These, though they raised some objections on account of the general poverty of the congregation at Herrnhut, finally gave their consent. During a visit to that Settlement, in company with his brother, it was strongly impressed on his mind, that the Lord, who had called him to "work out his own salvation," designed him also to be instrumental in promoting His cause in the world, by means of his connection with the Brethren's Church. To qualify himself for this he, on his return to the University, applied himself to the learning of the English language.

In 1739 he and his brother went to Herrnhag, and pursued their studies in private. Frederick William at the same time engaged in teaching in the school established by the young Count Christian Renatus von Zinzendorf, and superintended the erection of several public buildings. At that time few men of talent and activity in the Brethren's Church were long stationary in one place ; for an idea generally prevailed, that God had called them to be missionaries to the world, wherever a door of usefulness was opened unto them. Brother von Marschall, therefore, was soon employed in various services both at home and in distant places. Between the years 1740 and 1750 he spent some time at Gottingen and in Silesia, and took two journeys into Holland. But far the greater part of this period he resided in England and, though he had declined being a deputy, he was one of the most active agents in the negotiations with Parliament for procuring an Act in favor of the Brethren's Church.\*

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\* See Vol. I. page 323 &c.

In 1750 he entered into matrimony with Baroness Henrietta Elizabeth von Schweinitz. To recruit his health and spirits, which had been almost exhausted by his incessant bodily and mental labours, while the negotiations were pending, they went to Holland and spent a month at Zeist. Having returned to England they proceeded to Yorkshire, where several Societies in connection with the Brethren's Church had been collected, and a beginning made with building the Settlement of Fulneck.

The general superintendence of this undertaking devolved upon him. The year following he accompanied Bishop von Watteville on a visitation to Ireland, was present at the deliberations in London during the pecuniary embarrassment of the Unity, and cheerfully sacrificed his personal ease and comforts to lighten the burden to his fellow labourers. On Count Zinzendorf's return to Germany the chief direction of the Brethren's establishments in Great Britain was committed to him.

In 1758 he went to the Continent, spent some time in Holland, and then moved to Herrnhut, and after the departure of Count Zinzendorf was chosen a member of the Provisional Conference of direction. This board appointed him Warden of the Brethren's congregations in North America, and previous to his leaving Europe, nominated him a *Senior Civilis* of the Brethren's Church.\* Nearly fifty brethren and sisters accompanied him and his family on the voyage, which from London to New York occupied twenty weeks. They arrived at Bethlehem on the 23rd of October 1761.

His occupations here were attended with many and peculiar difficulties. For reasons stated in a former part of our work,† a community of goods had been established at Bethlehem. This was now to be abolished and a more natural state of

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\* In the ancient Brethren's Church individuals of rank and influence were appointed Seniores Civiles (Vol. I. p. 107.) The incumbencies of their office consisted in superintending the temporal affairs of the whole Unity, or a considerable portion of it, in advocating their cause before magistrates, and conducting negotiations with Government. Their office consequently, as is indicated by the term, *Lay-Elders*, was not clerical. They were public functionaries of the Church in temporal things. This order has been retained in the renewed Church of the Brethren.

† See Vol. I. p. 373.

things to be introduced. To adjust matters so as to pacify conflicting opinions without infringing on public or private claims, was no easy task, and subjected the negotiator to much labour and anxiety. But God gave success to Brother von Marschall's endeavours, so that every thing was finally arranged to the satisfaction of all parties. Scarce had this been accomplished than the Indian war broke out, which exposed the Brethren's institutions, and especially their missions, to repeated dangers.\* On the many official journeys, which he made during this critical period, he was graciously preserved from personal injury.

In the autumn of 1764 he travelled to North Carolina to survey the tract of land, called Wachovia, of which the Brethren had a few years before taken possession and where it was intended to build a Settlement. He returned to Bethlehem the spring following, and soon after was appointed to undertake the superintendence of the Wachovian district. Viewing this appointment as a call from his divine Master, he accepted it; but before he removed thither with his family, paid a visit in Europe, to confer with the Directory of the Unity on the requisite measures for carrying the proposed design into effect.

He arrived in Wachovia in the spring of 1768 and, till the new Settlement, which received the name of Salem, was built, resided at Bethabara. After attending the Synod, held at Barby in 1775 his return to America was delayed in consequence of the revolutionary war. During this interval he stayed at Herrnhut and supplied the place of Brother Lucius, who was incapacitated by illness, in caring for the missions. In company of Bishop Reichel and some other brethren he returned to America in 1778, and resumed his official engagements in Wachovia. In March 1795 he had the deep affliction of losing his beloved partner by her removal to a better world. A few years before, owing to the infirmities of age, Brother Benzien was associated with him in his office; yet he did not entirely relinquish his labours till a short time before his death, which took place on the 11th of February 1802, having just completed his eighty-first year.

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\* See Vol. II. p. 56. and Hist. Sketches of Missions, Chap. III.



Of the sixty years, which he had spent in the service of the Brethren's Church, more than one-half were occupied in advancing the welfare of the congregations in North Carolina. All of them, with the exception of Bethabara, which had been begun a few years prior to his arrival, rose and were regularly organized in his time, and owed much of their existence and increasing prosperity to his indefatigable exertions.

The manuscript from which the preceding notices have been derived, closes with the following sketch of his character.

"He was a man in every respect fitted for business. Order and regularity had become habitual to him; and such was his activity both of mind and body, that he may be said never to have spent an idle day. In the execution of his public duties he never consulted his personal convenience, or self interest; but was ever ready to spend himself and be spent in the services he undertook for promoting the cause of God in the world, considering the blessings, with which his divine Master crowned his labours, as gifts entrusted to his care, for which he must render an account.

"The love of Christ constrained him to love his fellow-men; and willingly to serve them both in word and in deed. By a proper management of his domestic concerns he was enabled annually to contribute considerable sums to several religious and charitable institutions, as well as to assist individuals in the time of need.

"His general deportment was grave and he was naturally of a serious turn of mind, especially when he found it needful to administer reproof. This, however, did not make him unmindful of the love and forbearance, due to those weak and erring members of the Church, who had been seduced to sin. They were still the objects of his tenderest solicitude, whom in his prayers he never failed to commend to the compassion of the Good Shepherd.\*

"Urbanity of manner, condescension and affability in his

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\* He kept an accurate list of all the members of the Brethren's Church in North Carolina. To this was appended a separate list of those persons, who had once been members, but had been excluded, or had separated themselves from her communion, with this motto: "*Destroy it not; for a blessing is in it.*"—Isa. lxxv. 8.

intercourse with others, secured him the esteem and love of both rich and poor, not only in the community of which he was a member; but of all, who had an opportunity of becoming acquainted with him."

2. John Frederick Reichel, afterwards a Bishop of the Church of the Brethren, was born on the 16th of May 1731 in the principality of Altenburg, at the village of Wendish Leuba, of which his father was parish-minister. His childhood was spent under the parental roof, where he received his first instructions, partly from his father, and partly from his elder brother, who had returned from the University at Leipzig. In his thirteenth year his father placed him in the Academy at Altenburg. The Lord blessed the instructions and admonitions of his pious tutor to lead him to serious reflection, and show him the necessity of true conversion of heart. To use his own expression, "he walked for some time in a kind of twilight, he did not grope in utter darkness; yet the light of the Gospel did not clearly illumine the ignorance that darkened his soul." While in this state his elder brother, who then resided at Gotha, paid a visit at home. Him God used as the instrument for directing his younger brother to Christ as the Saviour of sinners, and to faith in his atonement as the only source of true peace and happiness. New light now beamed into his soul, and he rejoiced to walk in that light.

In 1748 he formed his first acquaintance with members of the Brethren's Church and likewise visited Herrnhut; without, however, disclosing to any one the wish, he even then entertained, of joining their community. Meanwhile he prosecuted his studies at the University in Jena. Having finished his College-course in 1752 he went to his elder brother, who was minister at Newkirch in Upper Lusatia. While here he received a vocation to be a teacher in the orphan-house at Gera. This he accepted on condition, that he should be at liberty to quit his situation whenever he pleased. Though his stay did not last quite two years, he was not left without evidences, that his instructions in the truths of Christianity were blessed to some of the children. At the same time he had frequent opportunities of preaching in several of the churches.

In 1754 he accepted a vocation as parish-minister of Taubenheim in Upper Lusatia, and continued there between four and five years. Though he derived much encouragement from the large attendance at the church and the apparent seriousness of his hearers; the office of a parish-clergyman was not congenial to his mind. This produced a considerable struggle what course to take, till he finally determined to relinquish his connection with the Lutheran Church, as one of her ministers, and to seek for an opportunity of serving his heavenly Master among the Brethren. As this was a very important crisis in his life, we shall relate the circumstances, which induced him to take this step, in his own words.

"On the one hand," saith he, "I foresaw that I might be so tied to the office of a parish-minister, as to make a virtue of necessity, while I had an inward conviction, that I was called to the Brethren, where I should be a *free* servant of Christ, without being bound to *one* place. On the other hand it was no easy task to leave a congregation, where I had complete liberty to preach the death of Jesus, and salvation through his name. But some things were connected with this, which excited very serious scruples in my mind. I was startled by the question, whether I could conscientiously administer holy Baptism to children, whose parents paid no attention to their Christian education, and admit young people to Confirmation and the Lord's Supper, who in riper years, through the carelessness of their parents and masters, and the evil example of their companions, would be corrupted from the simplicity in Christ, and seduced to sin? The more earnestly I prayed to the Lord to give me clearness how to act, the more did my uneasiness increase; and I accused myself of precipitancy in accepting the ministerial office in the Lutheran Church. In this state of perplexity I opened a correspondence with Bishop von Watteville. Though his letters considerably relieved my mind; yet they did not altogether remove my scruples. I therefore requested the Brethren to accept of my services in their community."

In compliance with his wish the Brethren gave him a call to be minister of the congregation at Niesky. This call he

accepted with gratitude to his Lord, and preached his introductory sermon on the first Sunday in Advent in 1758; and four years after formed a matrimonial union with sister Susannah Rudolph.

The change in the government of the Brethren's Church, subsequent to the decease of Count Zinzendorf, influenced also the future destiny of Brother Reichel. In 1761 he was appointed Secretary to the Provisional Conference of direction, and assistant to Bishop von Watteville, whom he accompanied on several of his visitations, making Herrnhut his usual place of residence. At the Synod, held in 1769, he was chosen a member of the Elders' Conference of the Unity, and, by re-election at each succeeding Synod, retained his seat in the same till his death in 1809. At the close of the Synod of 1775 he was consecrated Bishop.

Not to mention his official visits to the congregations on the Continent, he held two extensive visitations; one in North America and the other in the East Indies. The former of these visitations was undertaken at a very dangerous period, between the years 1778 and 1781, while England was at war with her transatlantic colonies. But the Angel of the Lord protected his servant, so that, notwithstanding the many privateers, which at that time infested the seas, not one of the enemies' ships came in sight, either on their voyage to America, or on their return to England. In an equally gracious manner did God protect him from danger on his journeys in America, while visiting the several establishments of the Brethren, though the road often led through districts, occupied by the contending parties. One circumstance is mentioned by him in his journal, which we will not pass over in silence, because it was very justly viewed by him as a kind interposition of Providence.

After describing their mode of travelling from Bethlehem to North Carolina, a distance of nearly one thousand miles, he proceeds: "One night, while we lay encamped in the woods, in Maryland on the frontier of Virginia, one of my trunks was stolen. The loss of my clothes gave me no uneasiness; but I and my travelling companions were thrown into great per-

plexity, as it contained several important documents relating to the purchase and transfer of the Brethren's possessions in Wachovia. It was to be feared, that, if these papers were to fall into the hands of the revolutionary party, the land would be confiscated. It would have answered no end to remain where we were, and make a search for the stolen property in the forest. All I could do was to give public notice of the theft and offer a reward in case the property was restored. With minds little at ease we prosecuted our journey. The consternation of our Brethren in Wachovia, on hearing of the accident, may readily be conceived; for, if the documents were not recovered, they had no legal security for their possessions. I had been about three weeks at Salem and was just recovering from a very serious indisposition, when quite unexpectedly I received a letter from a gentleman in the neighbourhood, informing me, that the lost papers were in his hands, and should be delivered up on paying a specified sum of money. With thanks to my gracious Lord for *his* help I gladly paid the money without instituting any further inquiry."

The visitation to the East Indies was undertaken by him in consequence of the trying and difficult circumstances of the Brethren's missionary establishments at Tranquebar and in the Nicobar islands. Two new missionaries and their wives accompanied him. After a long and often dangerous voyage from Copenhagen, they arrived at Tranquebar on the 17th of June 1786. On their return the year following they spent a month at the Cape of Good Hope. His official engagements in the East Indies were attended with peculiar difficulties. The Brethren had been resident there for several years, without seeing any fruit from their labours; the missionaries were consequently discouraged, and the undertaking, moreover, required a large annual expenditure. These considerations seemed to indicate the propriety of abandoning this field and employ the little strength of the Brethren's Church in the cultivation of one, which promised a better harvest. Yet, after weighing all the circumstances, Bishop Reichel could not entertain the idea of relinquishing a station, from which the light of the Gospel might still spread through an extensive region.

As the missionaries entered into his views, and were disposed to engage in the work with renewed zeal and activity, it was resolved to make a further trial; and the establishment was maintained a few years longer.\*

The last period of his valuable life was spent in the circle of his colleagues in the Elders' Conference of the Unity. After the decease of his wife in 1800, the infirmities of approaching age disabled him from engaging in any labours, which required much bodily exertion; but, as his mental faculties suffered no very perceptible diminution, he continued to take an active share in the more retired duties of his office, till within two months of his departure. This took place on the 17th of November 1809, in the seventy-ninth year of his life, of which fifty-one were spent in the service of the Brethren's Church.

"All who were acquainted with our late Brother Reichel," say his colleagues, "will give him the testimony, that he was a true disciple of Jesus, 'whom, though unseen he loved, and in whom believing he rejoiced with joy unspeakable and full of glory.' Him he faithfully followed, and to serve him was his heart's delight. With unremitting activity he employed all his strength and talents for the promotion of the cause of God in the world, especially that part of the work, in which the Brethren's Church is engaged. Our gracious Lord has richly blessed his services, rewarding his labours with abundant fruit, and fruit that shall remain. Owing to the experience and practical knowledge, he had acquired in the forty years, during which he had been a member of the superintending Board of the Brethren's Unity, we found him a most useful and valuable colleague, while his affectionate disposition endeared him to us as a friend and brother. Undissembled devotedness to God our Saviour, ardent zeal in His cause, a clear and sound judgment, which in intricate discussions enabled him to place the subject in a luminous point of view, unfeigned humility and uprightness in word and deed, were traits in his character, which gained him respect from all who knew him. His cheerful, free,

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\* See Hist. Sketches of Missions, Chap. VIII. Sec. 7.

unassuming and affectionate manner in intercourse with others never failed to elicit love and confidence."

The following remark made by him in the autograph of his life, while it shows the genuineness of his piety, cannot be too deeply impressed upon all, who profess to be the servants of Christ.

"It has always been a subject of my most earnest prayer, that the necessity imposed on me by my office, of taking cognizance of the imperfections, failings, errors and inconsistencies of other members and servants of the Church, might never prove an occasion of forgetting my *own* distress, my *own* wants, my *own* errors and infirmities; but that under an humbling sense of my own insufficiency, I might ever deem myself the poorest and unworthiest among my brethren, and incessantly and with full purpose of heart cleave unto the Lord. For I consider it a very great misfortune, when a servant of Christ takes it for granted that his heart is right in the sight of God, because He has endowed him with talents for the due execution of his office; or fancies, that, because he must notice and even reprove the faults of others, he himself, therefore, is free from defects and imperfections."

3. Bishop Jeremiah Risler was born on the 9th of November 1720 at Muelhausen in Upper Alsace. After receiving the rudiments of learning at the public Grammar-school, his future destiny remained for some time undecided. The intention of his father was to associate his son with him in his mercantile engagements, who, to fit him for this and to afford him an opportunity of perfecting himself in the French language, sent him to Neufchatel. On the other hand his maternal grandfather, Mr. Hofer, Burgomaster at Muelhausen, had all along destined his grandson for becoming a minister of the Reformed Church, which was the established religion in his native town, forming, with the surrounding country, at that time an independent Republic. On young Risler's arrival at Neufchatel the point was finally settled. His friends having furnished him with a letter of recommendation to the Rev. Mr. Osterwald, this worthy clergyman persuaded him to devote himself to the ministry of the Gospel. As this coincided

with his own inclination, he relinquished his commercial pursuits, and entered the public Academy, in order to continue his classical and scientific studies. Besides this he frequented the philosophical lectures of the celebrated Professor Bourquet, and those on Theology delivered by the Rev. Mr. Osterwald,

His progress in study was such, that at the end of two years, having undergone a strict examination before the clergy of Neufchatel and its dependencies, he was promoted to the class of theological students. To complete his studies he spent two years at the University in Basel, and in 1740, having successfully passed his final examination and preached a trial-sermon, was admitted as a Candidate, or Probationer, for the ministry.

The following remarks, made by himself on his education and studies, are worthy of notice: "I have always considered the introduction of the New-Testament, as a reading-book in the school at Muelhausen, a great benefit. Hereby I became early acquainted with the evangelical history, and it often made a salutary impression on my mind; I thank God, that, though while reading conscience often condemned me, I never doubted the divine authenticity of the Bible.—Being left too much to myself in directing my studies and without an experienced friend to guide me, my plans were often ill chosen. I read much and obtained a partial knowledge of many subjects in general literature; but my acquirements wanted solidity."

From Basel he returned to his parents' house, and the year following went to Copenhagen, having engaged himself as tutor in a gentleman's family. Here he formed an acquaintance with the clergymen of the French Reformed Church, by whom he was frequently invited to preach. The court of Denmark having determined on sending an army to Sweden, the military staff made him the offer of chaplain to one of the regiments, many of the officers and privates being of the Reformed religion. This offer he accepted; but, as the regiment soon after received counter orders, he continued in his former situation. A vocation, sent him in 1744 by the Elders of a small congregation of French Calvinists at Luebeck, he declined, having better prospects of preferment where he was. Being requested by his employer to conduct his two sons by way of Kiel to



Altona, they sailed from Copenhagen in the month of June, but a hard gale from the North drove them out of their course, and forced them to run into the harbour of Travemuende, and proceed from thence to Luebeck. Untoward as this appeared at the time, he afterwards viewed it as a providential leading of God.

His arrival at Luebeck was no sooner known, than the French Calvinists renewed their solicitations in so pressing a manner, that he felt himself constrained to accede to their wishes and become their pastor. He hastened back to Copenhagen, gave up his engagements there, and in September returned to Luebeck. This brought him into an entirely new situation. His sphere of usefulness was exceedingly contracted; for the inhabitants of the town were such bigotted Lutherans, that (to borrow his own expression) "they looked upon the Reformed, or Calvinists, as worshippers of the devil." The King of Prussia, on the solicitation of the Reformed Consistory in Berlin, had given him a letter of recommendation to the magistracy of Luebeck; but when he handed it to the reigning Burgomaster, the latter advised him by no means to make this public, as it might excite a commotion among the people, in which case the magistrates would not be able to protect him. However irksome this state of things was to his active spirit, he submitted to circumstances over which he had no control, and endeavoured to profit by his comparative seclusion from the world. His retired situation was favorable to reflection; and he soon discovered, that, if he had continued much longer in Copenhagen, he might easily have been drawn into connections, which must have proved hurtful to his soul. He saw the hand of God in his removal from the gaities and allurements of the world; and his solitude at Luebeck, by the divine blessing, proved the means of "establishing his heart with grace." Here, therefore, we may conveniently introduce a short account of that most important process in the life of every truly converted man, by which in the case of Risler the work of regeneration was begun and carried on till he "passed from death unto life."

The reading of the Holy Scriptures at school, as stated

before, may be considered as the early dawning of that heavenly light, which afterwards burst in his soul and irradiated his path. But in his case, as in that of many others, it was only the twilight of the early morning, and remained for years obscured by the darkness of sin. While at Neufchatel (being then in his sixteenth year) his familiar intercourse with the Rev. Peter Conrad Stadler and Mr. Abraham Lewis Brandt, who afterwards joined the Brethren's congregation at Sarepta, served to revive the dormant good impressions in his heart; but as sin still had the mastery over him, his uneasiness of mind was not removed. In this unsettled state he left the University, and returned to his parents' house at a time, when no small excitement agitated the family, in consequence of one of his uncles having taken the resolution of relinquishing all his worldly prospects and removing to Herrnhag. This appeared so unwarrantable a step to the rest of his connections, that they tried every means to dissuade him from it, except the mother of Risler, who in one of their debates, made the following remark: "After all my brother has made a better choice than we; for his only aim is to love the Lord Jesus in sincerity, and *Him* no one can love *too much*." "These words," says her son, "fixed in my heart; I could never forget them, and, amidst all the dissipations of subsequent years, I could never shake off the conviction, that every thing depended on unfeigned love to our Saviour."

Though this conviction put some restraint upon him, the fascinations of the world, during his residence in Copenhagen, often ensnared his soul. Unable to resist temptation and still ignorant of the true way of obtaining happiness, he was on the point of abandoning the clerical profession, fearful, "lest after having preached to others he should himself become a cast-away." From this, however, he was dissuaded by the French clergymen, who, though they could not direct him into the right way, were glad of his assistance. At this critical period, he was unexpectedly, or rather providentially, fixed at Luebeck. The manner, in which God was pleased gradually to illumine his soul and convey settled peace to his mind, is thus related by him:

“One day (soon after his arrival at Luebeck) being greatly distressed while reflecting on my past life and on my present uncomfortable situation, the words of my mother, quoted above, recurred with such force to my mind, that I burst into tears and involuntarily ejaculated: ‘O did I but know and love the Lord Jesus! Could I become acquainted with true children of God, then should I be delivered from all distress!’ A ray of light beamed into my benighted soul; Jesus drew me to him with the cords of love, and love to Him began to kindle in my cold heart. I fell down at his feet, beseeching him to pardon my sins and blot out my transgressions. A sensation of peace and joy, to which I had hitherto been an utter stranger, possessed my whole frame. I could believe, that He would accept and preserve me unto his heavenly kingdom. I obtained, what all my philosophy and legal striving had proved ineffectual to procure, deliverance from the love and dominion of sin. This overpowering perception of the love of God was followed by severe conflicts between the flesh and the spirit, which my gracious Lord permitted, not to bring me again under the sentence of eternal condemnation, but to humble and teach me, that all my sufficiency was of Him. My perplexity was increased by the perusal of mystical writings, from which I in vain hoped to derive comfort. Having no experienced friend to direct me, I longed and prayed for communion with true children of God, and felt a strong wish to form a connection with the Brethren’s Church, believing that within her pale I should find what I wanted. This desire for spiritual fellowship, in my opinion, always accompanies true conversion, for the Apostle saith: ‘We know that we have passed from death unto life, because we love the brethren.’

“While ruminating on this subject, not knowing how to obtain my wish, I recollected that, while in Copenhagen, I had become slightly acquainted with a Frenchman, who went by the name of a Moravian. I instantly wrote to him, giving a candid account of the state of my mind, and asking his advice. In his answer he pointed out Christ crucified as the only ground of salvation, adding that the cause of my remaining unhappiness was unwillingness to acknowledge myself a mise-

nable and justly condemned sinner, unable to do any thing in my own strength ; and want of simple faith in the atoning sacrifice of the Son of God. Far from being pleased with his letter I threw it aside in disgust, without reading it through. In a couple of days, however, I gave it a more careful perusal. New light broke in upon my soul, and Jesus revealed himself to me as my Saviour, in whom alone I had redemption through his blood, even the forgiveness of sin, without any works or deservings of my own."

About this time he accidentally heard of a Mr. Carstens, at Luebeck, who was in some way connected with the Brethren. His friends warned him against forming an acquaintance with this man, intimating that, if it became known, he would be expelled from the town. This, however, did not intimidate him, as his intercourse with Carstens was made the means of grounding him more firmly in the doctrines of the Gospel.

Respecting his ministry at this time, he says himself: "Having myself experienced the power of the Word of reconciliation, I boldly proclaimed it from the pulpit ; but my few hearers had so long been accustomed to lectures on morality, that the Gospel made now as little impression upon them, as my recommendations of virtue had formerly done. They had grown old in the notion, that man must gain heaven by his own righteousness ; and with this notion they lulled their consciences asleep. I thought myself in duty bound to convert all my hearers and to compel them to accept the salvation offered in the Gospel ; but my fiery youthful zeal and want of experience made me often act without discretion. The consequence was I lost the confidence of my congregation, and my best-meant endeavours to serve them met with a cold repulse. In brief I did neither them nor myself any good."

Discouraged by these circumstances, he viewed it as a divine interposition when, in 1746, he received a vocation to the pastoral office of the Reformed congregation in St. Petersburg. He was confirmed in this after becoming fully acquainted with the manner, in which this vocation, after serious opposition, had finally been given to him. As the circumstances, even in their minuter details, evidently show an over-ruling Provi-

dence, we shall insert his own relation of them in a somewhat condensed form.

"A young man in St. Petersburg, belonging to the Society of the Rev Mr. Plaschnick, being on a visit at Luebeck, had attended my sermons. On his return he incidentally mentioned this to a member of the Reformed congregation in St. Petersburg, adding that my discourses were strictly evangelical, but in the style of the Moravians. The latter immediately informed the Elders of the Reformed congregation, that he had heard of a minister, then stationed at Luebeck, who would just suit them, as he could preach both in the French and German languages. A difficulty, however, arose, as neither he nor any one else knew my name. But the remark, that I preached in the *Moravian* style, suggested the expediency of inquiring of Brother Gradin and his associates, who were then under arrest in St. Petersburg,\* and of whom he had some knowledge. These on being applied to, recollected that they had heard of me, and found my name mentioned in a letter from Herrnhaag. Thus the first impediment to my receiving the vocation was removed, but others followed.

"At that time the Brethren had to expect nothing but reproach and persecution in St. Petersburg. When, therefore, the Rev. Mr. Plaschnick heard of my intimacy with Brother Carstens at Luebeck he warned the Elders of the Reformed congregation against me, as a *Moravian*, and so much intimidated them, that they were on the point of revoking my vocation. But by the advice of the Lutheran clergyman, they wrote to the Rev. Dr. Carpzow, Superintendent at Luebeck, instituting an inquiry into my character and doctrine. Ignorant of my connection with Carstens the Doctor gave me a favorable testimony. This pacified the people in St. Petersburg, the more so as he was known to be a determined opponent to the Brethren. The result was, that my vocation was ratified, and my salary raised, accompanied with an urgent request to hasten my departure from Luebeck. Aware that the adversaries in St. Petersburg were not inactive, I undertook,

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\* See Vol. I. p. 367.

contrary to the advice of my friends, the journey in the depth of winter and, though more than once exposed to serious danger, arrived safely in my new residence in April 1747."

During the first years of his stay in St. Petersburg he had to encounter great hostility. His acquaintance with the imprisoned Brethren\* drew much reproach upon him, and brought him into danger of being himself arrested. A letter he had written to Brother Carstens was surreptitiously obtained and published. He was denounced, both in the Newspapers and from the pulpits, as an incorrigible *Moravian*, and was for weeks together, by day and night, in constant fear of being arrested and carried to Siberia. The popular feeling against him was so strong, that his church was every Sunday crowded to excess, and when mounting the pulpit he seemed like a malefactor ascending the scaffold. Government thought it necessary to interfere and instituted a suit in the Court of Justice. Having undergone several long and severe examinations, his judges not only relented, but gave him proofs of sincere benevolence; and further proceedings were suspended.

Having obtained leave of absence from the Government and his congregation, he in 1751 paid a visit in Germany and Switzerland, and entered into holy matrimony with Miss Sarah Riedi of Basel. Here he underwent, at his request, an examination before the Theological Faculty, who gave a decided testimony of his orthodoxy. Presenting this, after his return to St. Petersburg, to the Court of Justice, the still pending process against him was satisfactorily terminated. Being now protected from open violence, the secret machinations of enemies did not appal him. Knowing in whom he had believed, he gladly suffered shame for the name of Christ; and God signally blessed his ministry. A Society in connection with the Brethren was also formed by his instrumentality and the joint labours of a Brother sent to his assistance. Two severe attacks of illness and the wish he had long entertained of entering into close communion with the Brethren, rendered the intelligence, which he received in 1759, truly welcome,

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\* See Vol. I. p. 367.

that they were ready to admit him and his family into the bosom of their Church and to avail themselves of his services. The Reformed congregation in St. Petersburg, having succeeded in supplying his place according to their wishes, Brother Risler preached his farewell-sermon on the 26th of May 1760. On this occasion, as well as on his departure from Russia, he received very encouraging proofs, that his labours of thirteen years' continuance had been crowned with the blessing of God.

He commenced his labours in the Brethren's Church in the year 1761, as minister of the congregation at Neuwied. At the Synod of 1782 he was consecrated Bishop. Having lost his first wife he entered again into the marriage state with Sister Rosina Werenfels. After serving the congregation at Neuwied for twenty-five years, he was in 1786 elected a member of the Elders' Conference of the Unity, and removed to their place of residence, being succeeded in his office at Neuwied by his son.

By re-election at the Synods of 1789 and 1801, at the latter of which he occupied the President's chair, he remained a member of this board till his death, comprising a period of twenty-five years. His labours were more sedentary than those of some of his colleagues, as he undertook but few journeys. His distinguishing talent was that of an "able minister of the New Testament." He was a sound divine, and to preach the Word of reconciliation was his supreme delight. His engagements, therefore, were chiefly those, which belong to the labour in the Word and Doctrine. He was the author of several works, both in the German and French languages, of which two have been translated into English, viz. *SOUND DOCTRINE, extracted from the writings of the most eminent French Divines*; and, *SELECT NARRATIVES, extracted from the History of the Church of the United Brethren*.\*

His colleagues loved him as a friend and honored him as a venerable patriarch, whose faith, particularly in the earlier part of his life, had been tried in the furnace of affliction, and

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\* Of this Work, consisting in the German of three small volumes, only the first relating to the Ancient Brethren's Church, has been translated into English.

who had grown grey in the service of his heavenly Master. Though prevented by age and its accompanying infirmities from the more active duties of his office, they rejoiced to see him in their circle, as his matured experience in the ways of the Lord gave weight to his counsels in difficult deliberations. He himself accounted it an unmerited favor, that, when nearly deprived of sight and hearing, his mental faculties were so little impaired, that he could still sympathize in their joys and sorrows, and in some measure share in their labours, till within a fortnight of his departure. This took place on the 23rd of August 1811, when "he came to the grave in full age, like a shock of corn cometh in his season;" having attained the uncommon age of almost ninety-one years, during sixty-six of which he had been a minister of the Gospel, and for nearly fifty years a faithful servant of Christ in the Brethren's Church.

The following passages which occur towards the close of the autograph of his life, though not so intended by the writer, give a beautiful testimony to the worth of his character as an humble follower of Jesus, and to the reality of his faith.

"God be praised for the illumination of the Holy Ghost! He has taught me, that I cannot know Jesus as my Redeemer, as the Atoner for my sins, my great Physician and the Friend of my soul—I cannot fully enjoy the blessings and the happiness He has purchased for us by his blood and death,—unless I truly feel myself a lost and undone sinner. This (according to Psalm li. 5.) is the heavenly wisdom, concealed from human reason, into which I long to be more completely initiated. Do I ask what advances I have made in this divine knowledge? I must confess with shame, 'I count not myself to have apprehended;' but the little I know of it increases my desire to experience daily more of the blessedness of 'being poor in spirit.' I shall never cease learning till the close of this time of probation. And I heartily thank our Saviour, that by his gracious leading I have been connected with a people, who taught by his Spirit, have obtained a clear insight into this doctrine.

"In seasons of inactivity, feeling the weaknesses of old age, I am in danger of being depressed, and dwelling too much in my thoughts on the miseries of life. This is an abasing proof that



joy in the Lord does not yet so entirely preponderate in me, as might and should be the case. How graciously and with what power didst Thou, my Saviour, speak to thy disciples of their intimate union with Thee, that they might have joy and that no man should take that joy from them ! Thou didst not only command them to ask, that they might have joy and that their joy might be full ; but Thou thyself didst pray for them, that their joy might remain. I am deeply ashamed that joy in Thee has so little influence on *my* heart, the more so, when I reflect, what it has cost Thee to procure that joy. How wast thou straightened in the view of thy blood-baptism ! How sorrowful was thy soul in the agonies of Olivet ! How comfortless when, forsaken by thy heavenly Father, the noon-day midnight darkness testified the horrors of thy expiring moments ! Yet, all this thou didst suffer to obtain grace, peace, joy and happiness even for *me*. Truly I act a very sinful part by letting the thoughts and feelings of the misery of life disturb me in the enjoyment of this blessedness."

## SECTION X.

### DOCTRINE and CONSTITUTION of the *Renewed Church of the Brethren*.

To enter at length into these subjects would require a separate treatise ; yet totally to omit them would be equally incompatible with the design of our work ; a principal object of which is, not only to give the reader authentic information of the most remarkable occurrences in the Brethren's Church at different periods, but to direct his attention to the *spirit*, which has animated her members, and, by the blessing of God, enabled them to be a people zealous of good works. In producing this spirit, their ecclesiastical constitution has had no slight influence.

On the subject of the DOCTRINE held by the Brethren, little need be added to the remarks in a former part of our work. Their reluctance to assume even the appearance of dissent and separation from other Protestant communities, is the reason why the Brethren have never published a Creed, or

Confession of faith, like some other Churches.\* They hold it as a fundamental principle, that the Holy Scriptures are the *only* rule of faith and practice. At the same time they make a proper distinction between those doctrines, which are *essential* to salvation, and those that are *not* essential, and on which Christians may differ without any impeachment of their piety. The former of these doctrines they conceive to lie within a very narrow compass. Hence their Church has hardly ever been agitated by controversy on points of doctrine. Soon after its renewal they came to a unanimous and cordial Agreement on certain articles of faith. The Brethren maintain, that the doctrines, briefly expressed in these articles, are essential to salvation and, when truly believed, productive of holiness in heart and life. They are inserted in a former part of our work.† For the further information of the reader we shall here transcribe that portion of the Easter Morning Litany,‡ which, strictly speaking, is a confession of faith.

“ I believe in the one only God, Father, Son, and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto himself.

“ I believe in God, the Father of our Lord Jesus Christ, who hath chosen us in Him, before the foundation of the world;

“ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son ;

“ Who hath blessed us with all spiritual blessings in heavenly places in Christ ; who hath made us meet to be partakers of the inheritance of the saints in light ; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

“ I believe in the name of the only begotten Son of God, by whom are all things, and we through him ; I believe that

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\* In Vol. I. p. 230 &c. the circumstances are stated, which induced the Brethren to declare their adoption of the Augustan Confession of Faith.

† See Vol. II. p. 62.

‡ See Brethren's Hymn book of 1826 p. 14. This Form of prayer is read on Easter Sunday ; and occasionally on other Christian Festivals.

he was made flesh and dwelt among us ; and took on him the form of a servant ; by the overshadowing of the Holy Ghost was conceived of the Virgin Mary ; as the children are partakers of flesh and blood, he also himself likewise took part of the same ; was born of a woman ; and, being found in fashion as a man, was tempted in all points like as we are, yet without sin.

“ For he is the Lord, the Messenger of the covenant, whom we delight in. The Lord and his Spirit hath sent him to proclaim the acceptable year of the Lord ; he spoke that which he did know, and testified that which he had seen : as many as received him, to them gave he power to become the sons of God.

“ Behold the Lamb of God ! which taketh away the sin of the world ! suffered under Pontius Pilate, was crucified, dead and buried ; the third day he rose again from the dead, and with him many bodies of the saints which slept ; ascended into heaven, and sitteth on the throne of the Father ; whence he will come, in like manner as he was seen going into heaven. The Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to judge both the quick and the dead.

“ This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death, and from the power of the devil ; not with gold or silver, but with his holy precious blood, and with his innocent suffering and dying : to the end that I should be his own, and in his kingdom live under him and serve him, in eternal righteousness, innocence and happiness ; so as he, being risen from the dead, liveth and reigneth, world without end.

“ I believe in the Holy Ghost who proceedeth from the Father, and whom our Lord Jesus Christ sent, after he went away, that he should abide with us for ever ; that he should comfort us as a mother comforteth her children ; that he should help our infirmities, and make intercession for us with groanings which cannot be uttered ; that he should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father ! that he should shed abroad in our hearts the love of

God, and make our bodies his holy temples ; and that he should work all in all, dividing to every man severally as he will.

“ To him be glory in the Church, which is in Christ Jesus, the holy, universal Christian Church, in the communion of saints, at all times, and from eternity to eternity. Amen.

“ I believe that by my own reason and strength I cannot believe in Jesus Christ my Lord, or come to him ; but that the Holy Ghost calleth me by the Gospel, enlighteneth me with his gifts, sanctifieth and preserveth me in the true faith ; even as he calleth, gathereth, enlighteneth and sanctifieth the whole Church on earth, which he keepeth by Jesus Christ in the only true faith ; in which Christian Church God forgiveth me and every believer all sin daily and abundantly.

“ I believe that by holy Baptism I am embodied as a member of the Church of Christ, which he hath loved, and for which he gave himself, that he might sanctify and cleanse it with the washing of water by the Word.

“ In this communion of saints my faith is placed upon my Lord and Saviour Jesus Christ, who died for us, and shed his blood on the cross for the remission of sins, and who hath granted unto me his body and blood in the Lord's Supper as a pledge of grace.”

Thus it is evident that the Doctrines, taught and believed by the Brethren, are in strict accordance with those of other Protestant Churches. The same, on the confession of which their ancestors in Moravia suffered martyrdom ; the same which, at the Reformation, dispelled ignorance, error and superstition from a large portion of Christendom ; and which have since continued and will continue to the end of time to be the only effectual means of saving sinners and building up the Church of God.

In framing their ecclesiastical CONSTITUTION the founders and first members of the renewed Church of the Brethren, came to a solemn Agreement, to adopt for its basis the constitution of their ancestors (the *Unitas Fratrum*) in Moravia.\*

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\* See Vol. I. p. 222. In the same volume p. 67—91, A Sketch of the Constitution of the ancient Brethren's Church is inserted, taken from a recent publication entitled, *Account of the Bohemian and Moravian Brethren*.

Though the altered circumstances of our times, the more extensive labours of the Brethren in the present day, and the domestic economy of their Settlements, have rendered some changes necessary; the fundamental plan, or ground-work, of the constitution, is still the same. In making these changes they have acted on the principle, recognized in the ancient Brethren's Church, as mentioned by Bishop Comenius. Having stated the distinction between Essentials and Circumstantials, he adds, "To these (the circumstantials) they reckoned all rights and customs, and every thing which belongs to the *exterior* of divine worship and ecclesiastical regulations, which are alterable and to be made according to the best of human judgment, so that the salvation of men, agreeably to God's gracious will, may thereby be promoted."\*

The fundamental principles of the constitution are inserted in a former part of our work,† and more clearly elucidated in the Statutes of the Unity. They form the basis of their Brotherly Union and are acted upon in all their institutions. Whatever differences may exist in outward forms between the German, the English and American congregations, or in the Missions, they arise from the difference in religious feeling and the political constitution of the respective countries, in which they are established. But in every thing *essential to the order of the Church*, a general uniformity obtains.

We shall now give an outline of the constitution of the renewed Church of the Brethren in its several parts.

I. INSTITUTIONS. These are of different kinds, viz. Settlements, Town-and Country-congregations, Missions among Heathen nations, and Societies in Christian states.

The diversity of external circumstances in these establishments has been mentioned before;‡ and it is only necessary here to remind the reader, that Settlements are villages, built by the Brethren, intended to be inhabited only by members of their Church. In Town-and Country-congregations the members live dispersed among the other inhabitants. In both these Institutions and likewise in Missions the ministry is in

\* See Vol. I. p. 134. † See Vol. II. p. 62—64.

‡ See Vol. I. p. 253 *Note*, and p. 298 *Note*, and Vol II. p. 31 & 32.

the hands of the Brethren. In the Societies, on the contrary, the members remain in religious communion with the established Church of the country, where they reside, improving their connection with the Brethren for private edification.

II. EPISCOPACY AND OFFICES. The Episcopacy was transmitted to the Brethren by the ancient Unity in Moravia: and its validity has been fully acknowledged by other Churches.\* All persons therefore, called to the public ministry from their own body, receive episcopal ordination. But the great diversity in the establishments connected with the renewed Church of the Brethren (which in this respect differs materially from the ancient Church) renders several offices necessary, besides those strictly *clerical*: the holders of which require no ordination in the usual sense of the word, but simply a regular appointment and induction into office. All persons employed in the service of the Church are called *Labourers*; and their official duties have respect either to the ministry of the Gospel, or the care of souls, or the temporalities of the Church. The Brethren in the present day, like their ancestors in Moravia, employ likewise *female Elders* in the service of their Church, and have found this regulation of considerable benefit. Their services are, of course, strictly confined to persons of their own sex,† and all appearance of acting as public teachers, or usurping authority, in the Church is scrupulously guarded against.

Among the *ordained Labourers* the *Bishops* hold the first rank. The election and consecration usually takes place at a Synod. Bishops are not distinguished from other ministers by external rank, or larger incomes, and no Bishop has a right to ordain any minister without commission from the Elders' Conference of the Unity or from a Provincial Conference of superintendence, acting by the authority of the Synod. In general

\* See Vol. I. p. 225, 241 and 325.

† That women, especially widows, were employed in the service of the primitive Christian Church is evident from allusions to it in the Apostolic Epistles; e. g. Rom. xvi. 1, 2. and 1st Tim. v. 9—12. On this passage Mr. Scott remarks: "Though no command is given for such an order of persons (female Elders or Deaconesses) in the Church; for many things of this kind seem to have been left discretionary, and to be determined according to circumstances; yet they might frequently be useful if properly selected and regulated".—*Scott's Comment.* See also *Mc. Knight on the Epistles.*

they hold other offices either in the Church at large or in the congregation, where they reside.\*

Brethren appointed to the public ministry in a congregation, are usually ordained *Presbyters*, and their assistants *Deacons*; the latter being authorized, especially in the absence of a *Presbyter* to administer the sacraments. The degree of deacon is likewise conferred on Brethren entrusted with the chief management of the temporal concerns of the Church or a congregation.

The order of *Senior civilis*, which obtained in the ancient Brethren's Church, especially in the Polish branch, has been continued in the renewed Church.†

The same is the case with that of *Acoluths*. Between the *Acoluths* of the ancient‡ and those of the renewed Church there is this difference, that in the latter only such persons, (sisters as well as brethren) as have fully devoted themselves to the service of the Church, are accepted *Acoluths*. This class, therefore, includes those individuals, who are employed as assistants in the Missions, in preaching or in other services, but whose office does not require regular ordination. The candidates, on their entrance into office, pledge themselves to the faithful discharge of their duties by giving the right hand to the Elders, either at one of their conferences or in a meeting of the congregation, being in prayer commended to the grace and blessing of God.

It is a fundamental principle in the Unity of the Brethren, that all Labourers, though in their official capacity they form a distinct order, ought ever to consider themselves as fellow members of the Church, and to avoid even the appearance of lording over those, who are committed to their care, but rather to instruct, admonish and rebuke with all long suffering and gentleness. For the Church and her servants constitute *one* body, and ought never to have separate interests, or be placed in opposition to each other. For the same reason the congregations, whom they serve are in duty bound to honor and love

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\* At the period with which our history closes, there were thirteen Bishops. Of these six resided in Germany, two in England, one in Ireland, one in Asia and three in America.

† See Vol. I. p. 107, and Vol. II. p. 302. Note.

‡ See Vol. I. p. 70.

them, willingly to submit themselves for the Lord's sake, and cheerfully to minister to their temporal comforts.

In appointing persons to offices the Brethren consider personal piety as an indispensable requisite, which can be supplied by no other qualifications, however excellent. Yet piety, though the principal, is not the *only* requisite. Care, therefore, is taken to fill all offices with such persons, as possess the natural or acquired endowments, necessary for the discharge of the peculiar duties, connected with the office, for which they are candidates. No person is permitted to preach or hold any other office, who is not sufficiently approved, regularly called, and presented to and accepted by the congregation, and then properly introduced into his office.

No person becomes, strictly speaking, a candidate for office, till he has offered himself for service in the Church. Even those young men, who have received a learned education with a view to the ministry, and who, after completing their academical course, are generally, in the first instance, employed as teachers in the Schools, are not called into office, without an explicit declaration signifying their desire of devoting themselves to the ministry in the Brethren's Church.

On the subject of offices we have still to add, that they are either *ecclesiastical* or *congregational*. Besides the Bishops, the members of the Elders' Conference of the Unity, and those of Provincial Conferences of superintendence, and the Secretary of the Brethren's Church in England\* hold *ecclesiastical* offices, because the services they perform are undertaken for the benefit of the *whole* Church or a considerable portion of the same. Where his public duties do not require the undivided time of a public functionary of the Church, he generally holds an office in the congregation where he resides. *Congregational* offices, on the contrary, are confined, in exercise and authority, to a single congregation.

III. RITUAL AND RELIGIOUS CEREMONIAL. Simplicity in the manner of conducting it, is a characteristic feature of their worship. They justly set a high value on the public preach-

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\* See Vol. I. p. 326.



ing of the Gospel, as one principal means, ordained and blessed by God, for the conversion of sinners and the building up of believers in their most holy faith. But besides their public services they hold private meetings (though not to the absolute exclusion of strangers) both on Sundays, and during the week.

Singing forms a prominent part of worship in the Brethren's Church. Not only are all their religious services begun and closed with a hymn, or part of a hymn; but they have some meetings exclusively for singing.\* Setting so great a value on congregational singing, the Brethren have likewise introduced instrumental music, and most of their chapels are furnished with an organ. On festival days Anthems and Chants or other pieces of sacred music, are generally performed by the choir.

Besides the frequent practice of extempore Prayer at their meetings for worship the Brethren at some of their religious services make use of prescribed Forms of Prayer; such as the Church Litany, which is read every Sunday morning before the Scripture lesson; the Easter Litany, and Litanies appointed for Baptisms and Funerals.†

The *Lord's Supper* is generally celebrated once in four weeks, and preceded by a Lovefeast (or Agapa).‡ During the week antecedent to it a preparatory discourse is delivered to the Communicants, and an opportunity is afforded them to converse with the minister or his assistants, in order to elicit serious self-examination§ and becoming reverence for this holy ordinance.

The admission to the Holy Communion of the young people, born and educated in their own Church, and of adults joining them from other Christian denominations, who have never before partaken of the Lord's Supper, is always preceded by *Confirmation*,|| which is performed by the minister of the congregation.

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\* See Vol. I. p. 195, *Note*.

† The Litanies are prefixed to the Hymn-book, together with the Ceremonial observed at the celebration of the Lord's Supper and at Ordinations.

‡ Jude v. 12. See also 2nd Pet. ii. 13. Lovefeasts are likewise held on other solemn occasions.

§ 1st Cor. xi. 28—31.

|| If persons join their communion, who have been confirmed in another Christian Church, without afterwards receiving the Sacrament in the same, the rite of Confirmation is not repeated by the Brethren, but if found needful, they are previously instructed by the minister in the articles of the Christian faith.

Prior to the act of Confirmation the candidates are, for a longer or shorter time, instructed by the minister in the doctrines of Christianity. The act itself is performed in the following manner. The service is opened with singing and an address to the congregation. Hereupon the candidates, in answer to certain questions put by the minister, deliver a brief confession of their faith, and by a solemn promise renew their baptismal covenant. The minister, having in an affectionate and earnest manner exhorted them to remain faithful to the engagements they have now made, leaves his place and going to the candidates, blesses them with imposition of hands, pronouncing over each a benedictory sentence,\* and the Old Testament blessing. (Numb. vi. 24—26. The conclusion is made with prayer, singing and the Apostolical blessing.

*Baptisms* are performed in a public meeting of the congregation, except the private administration of the ordinance is rendered necessary by circumstances. The mother at her first going out returns thanks in a meeting of the congregation and is commended to the blessing of God.

*Ordinations* likewise are held in a public meeting in the manner prescribed in the ritual.†

At *Funerals* a discourse is delivered in the chapel previous to the interment of the body.

In England *Marriages* are solemnized in the parish-church. In Germany the Brethren have the privilege of doing it in their own chapels. The same is the case in Scotland and Ireland‡ as well as in America and the Missions.

\* The benedictory sentences, generally used, are such as these: *The very God of peace sanctify thee wholly; and I pray God, thy whole body and soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He, who calleth thee, who also will do it.* 1st Thess. v. 23, 24. *I commend thee to God, and to the Word of his grace, which is able to build thee up, and to give thee an inheritance among all them that are sanctified.* Acts xx. 32. *I pray the Father of our Lord Jesus Christ, that he would grant thee according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ may dwell in thy heart by faith.* Ephes. iii. 14, 16, 17.

† See Brethren's Hymn-book, p. xxvii.

‡ A Form for the solemnization of Matrimony for the use of the congregations in Ireland and the Missions in the British colonies, has recently been published.

To the religious Ceremonial belongs the *Observance of certain days and seasons for holy purposes.*

Among these *Sunday* claims our primary attention. The Brethren have been thought reprehensible for not attaching sufficient sanctity to the *Lord's day*. The opinion of the Church on this subject may be collected from the following extract from the Synodal Resolutions of 1818.

"Sunday is appointed for social edification and spiritual enjoyment; and to be a day of rest and refreshment after the labours of the week. To keep this day *holy* as the Sabbath of the Lord, and improve its solemnities for religious instruction and edification is emphatically recommended; while the *disgraceful* practice (wherever it may exist) of spending Sunday in secular business, or pleasure, and neglecting public worship cannot be too strongly reprobated."

On Sunday, therefore, there are always two or three public services, besides private meetings for edification. The establishment of Sunday-schools in most of the English and Irish congregations affords an opportunity to all, who are so disposed, to spend a portion of that sacred day in the religious instruction of poor children.

The *Festivals* of Christmas, Good-Friday, Easter, Whit-Sunday, &c. are duly observed by the Brethren for the purposes for which they were originally instituted in the Christian Church. The same is the case with respect to *Fast-days* and *Days of thanksgiving* occasionally appointed by Government.

The observance of festivals, peculiar to their own Church, usually called *Anniversaries*, or *Memorial-Days*, has been noticed in the first volume, page 287.

IV. The GOVERNMENT of the Church is by common consent vested in the *general Synods*; for, as these assemblies are composed not only of the Bishops and other public functionaries, but also of deputies from the congregations, they constitute a *Representative Council* of the whole Unity, being empowered by their constituents to deliberate on the concerns of the whole Church, and adopt such resolutions, as according to the best of their judgment, under the guidance of the Spirit of God, shall appear calculated to promote its prosperity, and assist the

members in attaining their high calling and election of grace in Christ Jesus.

All public functionaries of the Church, have by virtue of their office a seat and vote at the general Synods. Each congregation and each Elders' Conference has a right of sending a deputy to the Synod.\* The deputies are chosen by majority of votes, and furnished by their constituents with credentials duly signed, authorising them to attend and vote at the Synod. All the members have equal rights in discussing and voting on the subjects of deliberation.

The Synod having been solemnly opened with a discourse and prayer, the president of the Elders' Conference of the Unity, in the name of himself and his colleagues, resigns their office of general superintendence into the hands of the Synod. Then follows the election of a President, who acts as *chairman* at all the Sessions, and, in conjunction with two or three Vice-presidents, prepares the different subjects for deliberation, collects the votes, sums up the Resolutions etc. and lastly the appointment of some Brethren to minute the Proceedings, write the Journal and compile the Resolutions.

The Synod being thus regularly constituted, its deliberations commence, and are continued in successive Sessions, till all the subjects requiring its attention have been fully discussed, and the necessary Resolutions adopted. Besides the public Sessions, attended by all the Synodal members, special Committees, consisting of a select number, are held, for the purpose of deliberating on the concerns of individual congregations or local divisions of the Church &c.

The subjects discussed at a general Synod relate to the Doctrine and Constitution of the Brethren's Church, the Ritual of worship, the Government and Discipline, the Institutions for Education and for the Propagation of the Gospel among Christians and Heathen, and the temporal and financial concerns of the congregations as civil communities.

The deliberations being ended, the Resolutions, which have been adopted are collected together, disposed in several chap-

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\* A congregation containing eight hundred members may send two deputies.

ters, and having been once more read to the whole assembly, and, if necessary, amended, are received as the unanimous act of the Synod. In this form the **SYNODAL RESOLUTIONS** constitute the *Code of laws*, according to which the Church of the Brethren is governed till the next general Synod.\* Copies of this code are sent to all the institutions of the Brethren.

Before the assembly is dissolved, the election of new Bishops and of the Conference of general superintendence,† and in the local Committees, appointed for that purpose, the supplying of vacant offices takes place. These appointments are followed by the consecration of Bishops, and the ordination of Presbyters and Deacons, which transactions are performed in a public meeting of the congregation where the Synod is assembled.

Having by a public Instrument, signed by all the Deputies, authorized the newly elected Elders' Conference of the Unity to act as its Representatives in the government of the Church till the next general Synod, the assembly is solemnly closed, much in the same manner in which it was opened.

In adopting a final Resolution the Synod is not always guided by majority of votes; but has recourse to the use of the lot.‡ The authority of a Synod is rather legislative than executive, for, with few exceptions, it leaves the execution of its enactments to those Conferences, which it appoints to govern the Church till the next meeting of another general Synod.

The Government during the interval may be considered as *general, provincial and local*.

1. The *general* government is vested in the Board of super-

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\* If the reader bears in mind the preliminary observations to this Section, he will see, that the Synodal Resolutions can contain no laws or regulations on any subject plainly and authoritatively fixed by the holy Scriptures, and essential in the government of the Church. They relate only to the circumstantialia of the constitution.

† In appointing the members of this conference and other public functionaries of the Church, the persons, formerly holding these offices, may of course be re-elected.

‡ On this subject the reader is referred to what is stated on the use of the Lot in Vol. I. p. 286—292.

intendence, called the *Elders' Conference of the Unity*, consisting at present of ten Bishops and Lay elders, nominated by the Synod. The official duties of this Board are, the preservation of sound doctrine, the general oversight of the Church, for which purpose its members hold occasional visitations, and maintain an uninterrupted correspondence with all the congregations, societies and missions. It further belongs to them to appoint Ministers and other Labourers, supply vacant offices, determine on the formation of new congregations, or missionary settlements, or the relinquishment of old ones. The general inspection of the institutions for education, and of the finances of the Unity, and the direction of whatever involves the interest of the Church in spirituals and temporals, are likewise vested in this board.

2. The Provincial government is committed to a *Provincial Conference of Superintendence*, consisting of a President and two or more assessors, who may, and generally do, hold other offices in the congregation where they reside.\* Their authority is confined to the country or province over which they are appointed, where their duties are similar to those of the Elders' Conference of the Unity, with this exception that the sanction of the latter is required in all important measures.

3. Each congregation has its *local* government, called the *Elders' Conference*, which is composed of all the Labourers of the congregation, over which it is appointed; the senior minister being the president. Its official duties are strictly local, or congregational. When two or more small congregations are affiliated to a larger, the Labourers of all these places form, what may be called a *District Elders' Conference*.

Besides the Elders' Conference each congregation elects from its own members, by plurality of votes, five, six or more Brethren called the *Committee*. Their duty consists in managing the temporal and financial concerns of the congregation, preserving external order in the Settlement, assisting the members with good advice, adjusting differences &c. In Settlements the warden of the congregation, to whom is committed the chief care of its

\* Such Conferences are instituted in Great Britain, North-America, and in some of the Missions.

temporalities, presides at their meetings for consultation. In Town-and Country-congregations the Minister occupies this place. A new election takes place every two or three years.

It is a fixed principle of the constitution, that the government of the Church, or any part of it, shall never be vested in *one* man, but always be committed to a board.

V. DISCIPLINE. This consists in brotherly Admonition, Reproof and Correction. It is founded on apostolical practice and the usage of the ancient Brethren's Church; and, having for its object the amendment of the offender, must be exercised in the spirit of charity and meekness, every thing being avoided, which would needlessly expose and irritate the individual and wound his feelings. In the exercise of it the Brethren endeavour to act on the rule laid down by Christ: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be as an heathen man and a publican." Matt. xviii. 15—17.

In their endeavours to act up to the spirit of this command the Brethren never resort to public censure, till private admonition and reproof have repeatedly, but unsuccessfully, been tried. If the transgression has been of a private nature, the offender is for a time suspended from the Lord's Supper. Total separation from the Church then only takes place, when the erring member has given public offence, been guilty of the open commission of sin, and become the seducer of others. In this case his exclusion is announced to him by the Committee, acting in the name of the congregation. Such exclusion, however, involves no forfeiture of civil rights, nor is it attended with any anathemas (such as are sometimes used in public excommunication) on the contrary the transgressing individual is dismissed with sorrowful and cordial admonition, and commended to the mercy and favor of God, with earnest prayer for the renewal of a right spirit within him.

In whatever degree discipline has been exercised, readmission to the privileges of the Church is never denied to the offender, on confessing his faults and giving evidence of sincere sorrow for his transgressions, followed by amendment of conduct.

The Brethren consider the maintaining of discipline essential to the true prosperity of their Church. For, though it cannot prevent the springing up of "tares among the wheat;" it is a preservative against *Laodicean* lukewarmness, which, while the heart remains unchanged, satisfies itself with the name and outward form of religion. Even to the individual, who becomes the subject of discipline, it is a benefit, in as much as by the blessing of God, it may prove the means of leading him to serious self-examination, and to a renewal of the heart in righteousness.

VI. DOMESTIC ECONOMY. Under this head, we shall mention those Regulations, which give to the Church of the Brethren its distinctive character. They are such as affect it, either as a *religious Society*, or as a *civil community*.

1. Those Regulations of the Brethren's Church, which distinguish it, as a *religious Society*, from other Christian denominations. These, not being positively enjoined in the Word of God, are alterable whenever a change of circumstances renders it expedient. The more important of these Regulations, which, on account of their beneficial influence, are still retained in the Church, are the following :

Each congregation consists of three classes—the *Society members*, the *Communicants* and the *Received members*. To the first or lowest class belong the children and young people, born and educated in the Church, and all individuals of other denominations, on their first entering into connection with the Brethren. As soon as they are qualified for being admitted to the Lord's Supper, they become Communicants and belong to the second class. Individuals, who have fully entered into the designs of their Brotherly union constitute the class of *Received members*.\* From this class the Labourers and Servants of the Church are appointed.

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\* A similar classification obtained in the ancient Brethren's Church. See Vol I. p. 75.



No precise time is fixed for the transition from a lower class into a higher. When boys and girls have attained the age of fourteen years, or upwards, they are considered *candidates* for the holy communion and are invited to attend the celebration of it as spectators; but do not become Communicants till they themselves apply for it, and there is reason to believe, that they are subjects of an incipient work of grace in their hearts. Persons joining their Church from other denominations are admitted to the Lord's Supper, as soon as they apply for it. No persuasions are used to induce any, who may have conscientious scruples, to attend this ordinance against their will. Reception into the congregation is deferred till the applicant is fully informed of its design.\*

Each congregation is further divided according to the age, sex and condition in life of its members. These divisions called *Choirs* embrace the Children, the Youths and Girls, the Single Brethren and Single Sisters, the Married People, the Widowers and Widows. Separate meetings are occasionally held with each of these divisions, having special reference to their circumstances and relation in life. With the Children this is done more frequently, at least once or twice in the week.

Wherever local circumstances admit of it, (as is the case in every Settlement) not only the Children, but also the boys and girls, are regularly instructed in the doctrines of Christianity by the minister; to whom the superintendence of the Schools is usually committed.†

Considering the very great influence, which marriage has, not only on the husband and wife, and their children and domestics; but on society at large; the Brethren earnestly ex-

\* In Missions among the Heathen the division is somewhat different. There the first class consists of the baptised children, the New People, or catechumen, and the candidates for Baptism; the second class of the baptised Adults; and the third of the Communicants. Reception into the congregation is equivalent to admission to the Church and has respect to such of the natives, as have been baptised in childhood or in another Christian denomination. These persons rank with the class of Baptised Adults, not yet Communicants. See *Hist. Sketches of the Missions, Concluding Observations*.

† In numerous congregations, in which Boarding Schools are established, another Brother is generally appointed School-director, that the minister may give his time and attention more exclusively to his pastoral duties.

hort the members of their Church, when about to take this important step, to obey the apostolical precept, "let them marry," but "*only in the Lord.*" All clandestine marriages are, therefore, disallowed, and if contracted without the sanction of the Elders of the congregation, subject the parties to Church discipline.\* No member of their Church, however, forfeits his connection with the same by marrying a pious person of another Christian denomination.

The care of the Poor in their congregations is an object, on which the Brethren bestow faithful attention. While they gladly avail themselves of any aid that may be derived from public institutions for the relief of the Poor they see to it, that the truly necessitous members of their community, not only suffer no absolute want, but that the pressure of poverty be, as much as possible, mitigated to them. For this purpose visitors are appointed to inquire into the circumstances of the Poor and report the same to the Elders when the distribution of the money, collected at stated times for this purpose, is made.

The expense incurred for the salary of the minister, the rent of the chapel and other outlays on account of the congregation, is defrayed by the voluntary contributions of the members. The Accounts are, at the end of each year, audited by the Committee, and afterwards laid before the *Congregation-Council*. This is a rather numerous company of persons, chosen by plurality of votes, and consisting for the most part of the heads of families and other Brethren of practical knowledge and experience. The principal duties of this Council are to provide ways and means for defraying the public expenses of the congregation, and watch over the faithful application of the contributions of the members for that purpose. Without its sanction no repairs or enlargement of the chapel and other public buildings, much less the erection of new edi-

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\* This accords with the practice of the primitive Church, for Ignatius, Bishop of Antioch, in his letter to Polycarp, Bishop of Smyrna, says: "Marriages which are made in the Lord, ought to be made with the consent of the Bishop."—It may not be unnecessary to mention, that the use of the lot in marriages, which once obtained in the Brethren's Church, has been discontinued, unless the parties themselves expressly desire it.

fices can be undertaken. In short, whatever would bring an additional burden on the congregation must obtain the concurrence of the Council, before it can be carried into effect. It is likewise consulted on any change, which may be contemplated in the *order* of religious worship, that does not affect the established Ritual.\*

Besides defraying the expenses of their own congregation, it is expected of the members, and hitherto they have been found willing, to take a share, according to their several abilities, in the general expenditure of the Church, required for carrying on the Missions, for the support of superannuated Ministers and their widows, for the education of their children &c.

2. Regulations of the Brethren as a *civil community*. These have special reference to the Settlements.

In the Settlements, where all the members of the congregation reside in the same place, the daily meetings for worship can be more conveniently arranged, and more regularly attended, than in Town-and Country-Congregations. Greater facilities are also afforded to the Minister and other Labourers for frequent familiar and confidential intercourse with the members, and for the scientific and religious education of the children and young people. These favorable circumstances, when duly improved by both parties, cannot fail, with the blessing of God, to produce a good effect by keeping alive the attention of the inhabitants to the high calling, they have received of God in Christ Jesus, and by fostering the work of the Holy Spirit, where it has been begun. Hitherto they have also been the principal, though not the exclusive, nurseries for the servants of the Church among Christians and Heathen.

Not to mention some municipal regulations, agreed upon for the sake of external order and convenience; the establishment of *Choir-houses* and *Diaconies* requires some further explanations.

In an early part of our work some account has been given of the regulation, made at Herrnhut by the unmarried men and by the unmarried women, to begin a joint house-keeping

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\* In many of the English Town-and Country-congregations all the communicants, who are twenty-one years of age, constitute the Congregation-Council.

in separate houses.\* These were called *Choir-houses*; and such buildings were in the sequel erected in every Settlement. The inhabitants of the Brethren's House, being mostly mechanics, follow their several trades; while the Sisters are employed in needle-work and other female occupations. Every such house is furnished with dwelling-rooms, with a hall for social worship, a public refectory and dormitory, and with separate accommodations for the infirm and sick. To the Brethren's Houses workshops are attached, in which the inmates carry on their businesses. The same is the case in some of the Sisters' Houses, in which manufactories for weaving are established. The inhabitants receive the whole of their earnings, and a moderate charge is made on them for board and lodging. The superintendence of a Brethren's House is committed, subject to the control of the Elders' Conference, to two of the Elders, residing in the house; the one attending to the spiritual care of the family, and the other to its domestic and external concerns. In the Sisters' House female Elders are appointed to these offices. It is not expected, that all the unmarried inhabitants of a Settlement shall live in one of the Choir-houses. This is left to the option of each individual.†

Those mercantile Concerns, which are carried on for the benefit of the Church, or a congregation, are called *Diaconies*. Various circumstances suggested the establishment of such Concerns. By the erection of several Settlements during the years 1740 and 1750 a very heavy expense was incurred; and this was a principal cause of the financial distress of the Unity prior to Count Zinzendorf's death.‡ To lessen the burden thereby imposed on the congregations, Diaconies were set on foot with the expectation that the profits, accruing from the trades carried on by them, would gradually liquidate the debt, and thus diminish the burden to individuals. Another benefit resulted from this scheme. Pious people from all parts of Germany flocked to the newly erected Settlements, in order

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\* See Vol. I. p. 251—254.

† See Vol. I. p. 254. In two or three congregations it has been found necessary to break up the Brethren's Houses.

‡ See Vol. I. p. 410 &c. and Vol. II. p. 6.

to enjoy those religious advantages, which were there afforded to all, who were intent on "working out their own salvation with fear and trembling." Most of them were poor, who, though willing and able to earn their bread in an honest manner, had not the means of setting up in business for themselves; and the number of more opulent inhabitants was too small to find employment for all the new comers. To these the Diaconies were a real advantage.\* For a series of years, especially during the period intervening between the seven years' war in Germany and the French Revolution, various circumstances tended to promote the prosperity of these establishments; but the great change, both in a mercantile and moral point of view, which has subsequently taken place, has had a very unfavorable effect on them.

In concluding this Section we may be allowed to make a few remarks on the prevailing habitude of the Brethren, which is more or less influenced by the constitution of their Church.

A prominent feature in their character as a people, frequently noticed by others, is that of retiredness, and a degree of abstraction from the world. They do not *obtrude* themselves and their opinions on others with a view of making proselytes; and even in their most zealous endeavours of propagating the Gospel, they have rather *waited* for the Lord to open a door of utterance, than *forced* their way by bold aggression; and been less solicitous to maintain their cause and defend their rights by bitter invectives against their enemies, and by strenuous vindications of their principles and actions; than quietly to enjoy their privileges, and faithfully improve every

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\* In order to remove the false notion, which has gone forth, that the Brethren have instituted a *community of goods*, it may be proper distinctly to state, that nothing of the kind was contemplated by establishing Diaconies. The persons, employed in them, are paid for the work they do, and are at full liberty to lay out their earnings in whatever manner they please; nor is any one compelled to remain in the employment of a Diacony any longer than it suits his own convenience. As far as is known to the author, the only exception to this general practice occurred at Bethlehem in North America; where peculiar circumstances seemed, for the time being, to render the introduction of a community of goods expedient. In this instance the measure was *voluntarily* adopted by the first colonists; and it was laid aside as soon as circumstances altered. See Vol. I. p. 373.

opportunity for doing good. Thankful for religious toleration and civil liberty, they have not aspired after power, nor coveted authority.

But, if less distinguished than other Christian communities for bold and extensive measures for the diffusion and defence of divine truth, they are justly deserving of praise for their self-denying habits and patient perseverance in doing the will of God, often under circumstances the most discouraging and appalling to flesh and blood. And their history proves, that, though they have never courted persecution, they have had sufficient fortitude to endure it with true magnanimity, both in the dungeon and on the scaffold.

Neither can it be denied that the members of their Church, however widely separated from each other, exhibit in a great degree the communion of saints. No adventitious circumstances of nation, language or colour, or even diversity in sentiment on non-essentials, estranges them from each other, or breaks the bonds of brotherly love. The preceding part of our history shows that their hearts could feel and their hands relieve the distresses of their brethren, though mountains, seas and oceans intervened between them. Thus hath the Church hitherto, both in doctrine and practice, preserved her claim to her original appellation, the **UNITY OF THE BRETHREN**.

A further consequence of their constitution is, that the members of their Church generally manifest a dislike to religious controversy and polemic divinity. Having in their own community abundant proofs that it is possible for men of very different opinions on some doctrinal subjects, not essential to salvation, to live together in the closest bonds of Christian charity;\* they endeavour to avoid all unprofitable disputations, lest the silken cords of love should be broken. Hence their ministers study to deliver their discourses in a manner as purely scriptural as possible, omitting all subjects merely speculative, which tend not to edification. Their congregations in general listen with more pleasure to the preacher, who directs their attention to those doctrines, which it concerns all

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\* See Vol. I. p. 229.

men to know and believe, in order to lead holy and happy lives in this world, and be made meet for an inheritance among the saints in glory ; than to him, who should study, by the embellishments of art, to delight the ear and the imagination, but fail to reach the heart and conscience. They by no means undervalue the advantages of learning ; yet they esteem the unction of the Spirit, accompanying the testimony of His own Word, of the highest value, and, in that case, gladly overlook the defects of composition and delivery in the instrument, He is pleased to employ. While, therefore, every encouragement is given to the young men, educated for the ministry among them, to apply with assiduity to the acquisition of literature, and to cultivate the talents God has bestowed on them ; they are constantly reminded of the vast importance of consecrating all their talents to Him ; and are taught to expect no success of their future ministry, but in as far as their exertions shall be accompanied with His blessing.

Another feature in their Domestic Economy is, the reciprocal good will subsisting between the congregations and those who labour among them. This ensures becoming respect and confidence on the part of the former, of whom it is generally true, that they love those, who have the oversight of them and esteem them very highly for their works' sake ; and the latter are thereby encouraged to cherish the souls committed to their charge, "even as a nurse doth her children," and to instruct, admonish and reprove with all long suffering, taking the oversight not for filthy lucre but willingly and of a ready mind. This reciprocity of good will is the more essential to the welfare of the Brethren's Church, as no minister, or other labourer, is permanently fixed, either in his office or residence ; but may at any time, if deemed expedient, receive a new appointment ; a practice which has often been found beneficial to both parties, and to the Church at large.

Here it should be remembered, that the Constitution of the Brethren's Church, as far as it is characterized by any distinctive features, is the result of a voluntary agreement. If its influence is to be salutary, a cordial approval of its fundamental principles, and a willing submission to its rules are required.

On this, therefore, the Brethren lay the greatest stress in the admission of members to their Church, and more especially in the appointment of persons to official stations. For thus only can they steadily pursue the object of their union, and make sure their calling of God in Christ Jesus.

Finally, if there be any thing excellent in their constitution, and beneficial in its application, the Brethren ascribe it not to their own wisdom in framing, or their faithfulness in applying it; but solely to the grace and blessing of God, accompanying their feeble and imperfect endeavours for promoting his glory. On the other hand they deeply lament, that the resemblance which their Church bears to the pattern delineated in the New Testament is very faint; but, remembering the patience and long-suffering of the Lord, they cease not, in faith and hope, to plant and water, praying for the divine blessing to descend in genial showers of grace to fructify the parched ground, and give fresh verdure to the withering plants.

## SECTION XI.

*SYNOD of 1818—Remarks on its proceedings—Review of the several INSTITUTIONS of the Church—Settlements—Town and Country Congregations—Boarding-Schools—Societies—Missions—General Remarks—Centenary Jubilee—CONCLUSION of the History.*

THE circumstances of the Brethren's Church had for several years indicated the expediency of convening a General Synod, none having been held since the year 1801. During the continuance of the war the object of such an assembly, in whatever country it might have met, was not likely to be obtained; and even after the cessation of hostilities, things remained for some time in too unsettled a state to render an immediate meeting of a General Synod advisable. The Elders' Conference of the Unity, therefore, in virtue of the authority delegated to them by the preceding Synod, issued a circular, notifying, that they had resolved to convene a General Synod, to meet at Herrnhut in the year 1818.

The deputies from the congregations and the other members



of the Synod,\* having all arrived on the preceding days, the assembly was solemnly opened on the 1st of June. Bishop John Gottfried Cunow having been unanimously elected President, and the other usual preliminary arrangements made, the Synod began its deliberations and ordinarily held three sessions a day, except when public proceedings were interrupted by the sittings of special Committees. Its consultations being ended it was closed with prayer and thanksgiving on the 31st of August. The consecration of the three newly elected Bishops, Frederick William Foster, Frederick Benjamin Reichel and Gottlob Martin Schneider took place the next day in a public meeting at Herrnhut.

Not only the length of time since the last General Synod, but the very great changes which, owing to political events, the spirit of the times and the unusual movements in the religious world, had taken place in the external circumstances as well as in the internal state of the Brethren's Church, rendered the consultations of this Synod both important and difficult. It was allowed by all, that the change of circumstances rendered some modification of the Constitution indispensable. Though the changes called for did not affect any *fundamental principle*, but only regarded some *regulations*; yet the long observance of them led many to consider them as essential to the welfare of the Church; while others formed a contrary opinion. However, as the verbal communications of the deputies, and the memorials with which they were entrusted by their constituents, made it manifest, that even the most strenuous advocates for a change, were still cordially agreed on the fundamental principles of the Constitution, as set forth in the Statutes of the Unity; the discussion was relieved from much of its perplexity; and the members of the Synod finally and cordially agreed to certain changes in the discipline of the Church. These, when afterwards made known to the congregations, served in a great degree to satisfy all parties.

When investigating the temporal and financial concerns of

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\* The number of voting members was forty seven, being fewer than at any former Synod. On the other hand more deputies attended from England and America than heretofore.

the Unity, many painful disclosures were made. From documents laid before the Synod it appeared that, since the French revolution, most, if not all their Diaconies\* had considerably deteriorated, and that several were burdened with a heavy debt. Distressing as was this disclosure, the anxiety of the Synod was greatly relieved by the consideration, that, in whatever degree the want of skill in the management of some Diaconies might have produced this deterioration, the real cause lay in circumstances, over which the Brethren could exercise no control. The total change which had taken place in the commercial system of the Continent, had had a very unfavorable influence on the Diaconies. Yet the latter would probably have been able to cope with and overcome these difficulties, had peace been preserved. The losses sustained must, therefore, be chiefly ascribed to the long and destructive war, from the desolating effects of which neither public establishments nor private property escaped.

It was a further solace to the members of the Synod, that the institutions, which had involved the Church in this pecuniary difficulty, had for their primary object the extension of the Redeemer's kingdom on earth, for the propagation of which the collective body and every member of their Brotherly Union stood pledged. The recollection of former helps† inspired the confident hope, that God would not suffer their cause to sink. In humble reliance on His aid, and anticipating the willing, active and benevolent co-operation of all the congregations, the Synod formed such Resolutions as, under the altered circumstances of the times, seemed best adapted gradually to relieve the Church from its present embarrassment and guard against similar distress in future. Satisfactory evidence was given, while the Synod was still sitting and after its Results had been communicated to the congregations, that the spirit of brotherly participation in the necessities of others was not extinguished in the community at large.

In reviewing the several institutions of the Church, the attention of the Synod was especially drawn to the question,

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\* See Vol. II. p. 339.

† See Vol. II. p. 6 & 206.

whether these institutions still answered the original design, and still served as a means, blessed by God, for maintaining and perpetuating to successive generations the principles, which the founders of the Church had laid down as the basis of their Brotherly Union, and to the preservation of which former Synods had pledged themselves.\* On the one hand the present Synod could not deny, that the Church needed a spiritual revival in order to make *all* her children partakers of the grace of God; yet on the other hand they were constrained gratefully to acknowledge, that the Lord had not yet removed their "candlestick out of its place." The light of the Gospel, emanating from their communion, still served to illumine some dark places of the earth, and the field, which they cultivated, still yielded the peaceable fruits of righteousness.

It was also manifest, that some external circumstances influenced the several institutions of the Church, particularly the Settlements, so as either to facilitate or impede the attainment of the great object in view. This resulted partly from the increase of evangelical preaching and pure religion in other places; and partly from the state of politics and commerce. The former of these causes is not to be regretted, and the latter is beyond the control of the Brethren. By certain laws, of late years introduced in Germany, restrictions have been imposed on the exercise of discipline, which formerly did not exist. Though the Brethren may, and do, suspend ungodly members from Church-communion, they cannot in every instance remove them from the Settlements. While the injurious influence, which the evil communications of such characters may have on the unwary, is deeply to be deplored; their incorporation, by local residence, with a professedly religious Society, may make an unfavorable impression on a casual observer.

The Town-and Country-Congregations† had rather increased

\* See Vol. I. p. 62—64, where these principles are referred to and inserted.

† See Vol. I. p. 253, *Note*. On the Continent of Europe there are but few Town-and Country-Congregations, those formerly existing in Holland, having become extinct. But in Great Britain, Ireland and America they form the majority of their establishments, and contain the greater number of members of their Church.

than diminished during this period. Many persons, also, without forming a close connection with their Church, by regularly attending their chapels, showed that the doctrine of Christ's atonement proved wholesome food to their souls; while the members themselves, by feeding in fellowship on the Bread of heaven, enjoyed ample outward means for being invigorated for the performance of every Christian duty in the several relations of life. Facilities were likewise afforded them by the multifarious benevolent institutions of this age, for taking an active share in the building up of the Church universal.

The Boarding Schools established in many of the congregations, both in Europe and in America, continued to present the Brethren with another means of extensive usefulness. The increasing desire of many parents, in no connection with their Church, to have their children educated in these institutions, led to the establishment of several new ones during this period.\* This of itself is a decisive evidence that the blessing of God rests on this department of their labours. Many instances might be recorded of the spiritual benefit, received by the pupils while under a course of instruction, the advantages of which were seen in the piety of their future lives, and in the Christian hope, which not a few of them manifested in the hour of death, bearing a decided testimony to the value of their education in Scriptural doctrine and principles.

A still larger field of labour lies before the Brethren in their Societies on the Continent.† These not only furnish them with opportunities of benefiting many thousand souls, but serve to cement the bond of union between their Church and other Protestant communions. On these Societies the annual Conference of ministers‡ has a very beneficial influence, and at the same time enables the Brethren, in an unobtrusive manner, to aid in publishing the Word of reconciliation, not only in Protestant, but in some instances, even in Roman Catholic coun-

\* At the close of 1822 there were sixteen Boarding Schools for Boys and twenty-six for Girls. In all forty-two.

† The distinguishing character of these Societies is mentioned in Vol. I. p. 298 *Note*: and in p. 213—238 of this volume a brief relation is given of their present state.

‡ See Vol. II. p. 32.

tries. As far as is in their power the Brethren likewise gladly co-operate with other religious Societies on the Continent.\*

But the undertakings of the Brethren for the conversion of Heathen nations afforded the clearest and most pleasing evidence, that the spirit of the fathers has descended on the children to the third and fourth generations. Here too, more than in any other of their institutions, the blessing of God is so strikingly manifest, that their missions have attracted the attention, received the approbation, and largely partaken in the liberality of Christians of various denominations.†

The hopes of the Synod, founded on the truth and faithfulness of the Lord, were strongly confirmed by the unanimous testimony given, at the very commencement of their deliberations, by all the deputies, and seconded by many written communications, that, with regard to DOCTRINE but *one* sentiment pervaded the whole Church. It was a very gratifying circumstance, that it could be asserted, without fear of contradiction, that in this respect the most cordial agreement subsists between the congregations and their pastors. No minister, however brilliant his talents, would long be tolerated, who should propagate opinions, “contrary to the doctrine which they had learned” and whereby they would “be corrupted from the simplicity which is in Christ.” While this remains true, it will be the best security against the introduction of a spurious Christianity, both in principle and in practice; and the surest guarantee that the shepherds of the flock will lead them to wholesome pastures, and “feed them with knowledge and understanding.” Then shall the weak be made strong, and the lame be healed; sinners shall be converted from the error of their ways, and the

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\* The members of the Societies have in general greater facilities for taking an active share in the labours of Bible Societies &c. than the inhabitants of Settlements. Yet where the latter form part of a town, as in Berlin, Neuwied, Newsalz &c. not only the ministers, but private individuals have readily come forward to aid the cause by personal services. In the Reports of the British and Foreign Bible Society frequent reference is made to the efficiency of the Herrnhut Bible Society.

† To supply friends in Germany with more regular intelligence of their Missions, the Synod resolved on the publication of a Periodical Work, similar to those issued in England and in North America, a number of which is printed every two months, with the Title, *Nachrichten aus der Bruedergemeine*.

number of the faithful, walking in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied.

In the preceding review of the Brethren's Church we have endeavoured faithfully to represent things in the light in which they appeared to the Synod. While candidly acknowledging the existence of many defects, devout thanksgivings are due to God for the undeniable proofs, still remaining, that her several institutions are "the planting of the Lord, that he might be glorified." If the cause is His, He will not fail to accomplish his purposes of love, for "He is wonderful in counsel and excellent in working." With this conviction on our minds the following remarks, transcribed from the Journal of the Synod, appear not less just than pious: "Each period of the Church has had its faults and its excellencies. We can see no more than what is around us. The *decisive* judgment as to advancement or retrogression belongs to Him, 'who walketh in the midst of the seven golden candlesticks.' Our hearts must be fixed on Him and His mercy; and though our sinfulness must bow us deeply, His love ought to humble us still more. If our Lord and Saviour graciously preserves us from declension from the genuine mind of Christ, (and this preservation is his gift, for which we ought most fervently to pray,) we may with tranquil composure leave to Him all external circumstances, which it is not in our power to control."

Four years after the Synod the congregations and institutions of the Brethren kept a holy solemnity unto the Lord, a century having rolled round since the renewal of their Church. The 17th of June 1822 being the day, on which a hundred years ago the Moravian exiles began the building of Herrnhut,\* was in every place, where members of their Church resided, among Christians and Heathen, devoted to acts of solemn worship; old and young entering the courts of the Lord with thanksgiving, each calling to the other and saying, *This is the day which the Lord hath made, we will rejoice and be glad in it.*

At Herrnhut the celebration of this festival was peculiarly distinguished. Viewed by all as the Mother-congregation of

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\* See Vol. I. p. 169.

the renewed Church of the Brethren, persons of all ranks, from the highest to the lowest, came thither to take a part in the celebration. The number of visitors amounted to several thousands, some of whom had come from remote countries; from Switzerland, Sweden, England and Denmark. Spacious as the chapel at Herrnhut is, it could not, though every avenue was thronged with hearers, contain one fourth of this multitude. To afford all an opportunity of sharing in the festivity, the celebration was continued for three days, the 17th the 18th and 19th of June. Without entering into a minute description of the several services, we may assert on the authority of many hundred witnesses, that the solemnities were distinguished by a clear perception of the presence and peace of God, by holy joy in the Lord, and great gladness of heart. The variety in the conducting of the services, as well as the diversified talents of the Ministers, who engaged in them, were calculated to keep devotion alive and elevate the affections of the worshippers.

On the first festival day the whole congregation, accompanied by a vast concourse of visitors, walked in solemn procession to the wood on the high road leading to Zittau. Arrived at the spot where the first tree for the building of Herrnhut had been felled, the procession, as far as the localities of the place permitted, arranged themselves in circular rows, the interior being formed by the ministers, the children and musical choir. Brother Ludolph Fabricius, minister of Herrnhut, taking his stand by the Monument, addressed the vast assembly in a short speech and offered up a fervent prayer. Joyful hymns of praise, sung by thousands of voices, closed this impressive solemnity.

Not at Herrnhut only, but throughout the Church of the Brethren, the celebration of this first Centenary Jubilee of her Revival, served to awaken among her members deep compunction for sin, fervent gratitude to God, holy joy in the Lord, and confident hope when looking into futurity.

With similar feelings the author closes his narrative of a people, whose history, in ancient and modern times, contains much to attract the attention of the Christian reader. Compared with the Church universal, the Unity of the Brethren

appears but "as a drop of a bucket." Sprung from a small seed of bold confessors of Christ, it grew up and bore fruit amidst powerful opposition; and tried in the fire of persecution, its sincere members remained faithful even unto death. When, at length, the enemy prevailed, and the strong hand of power broke the external bonds of union; the sacred flame within, though smothered under the ruins of their temples, could not be extinguished, for God had kindled it, and He knew how to preserve it. And when the day, decreed by his unerring wisdom, came, a live coal from the altar communicated fire, light and heat to the dying embers.

From the ashes of the ancient *Unitas Fratrum* in Moravia rose the renewed Church of the Brethren, not by any human contrivance or preconcerted plan, "not by might nor by power; but by the Spirit of the Lord." She too, like her parent, has weathered many a storm, and can look back to a cloud of faithful witnesses of divine Truth, who, amidst calumny and opposition, in bonds and imprisonment, under a tropical sun and in boreal climes, far from home and kindred, in the east and west, in the north and south, have erected the standard of the Cross, and enlisted thousands to swear eternal allegiance to Him, who died to save a world of perishing sinners. Nor has the spirit of the fathers been denied to the children. After the lapse of a hundred years her foundation remains unimpaired, the bond of her Brotherly union is still the same, and zeal for the honor of her Lord and for the propagation of his Gospel is still visible in her congregations at the commencement of a new century. Though tares may be seen springing up among the wheat, which threaten to choke the good seed, yet faith, hope and charity predominate, and while these bear the sway we need not fear the removal of her candlestick, nor the obliteration of her name among the Churches of Christ.



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1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

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# LIST

*Of the Congregations, Societies, Missions and Boarding-Schools  
of the Church of the United Brethren at, or about, the close of  
the first century since its Renewal.\**

## I. CONGREGATIONS.

*Note.*—The Names of Settlements are printed in Roman Capitals; those of Town and Country Congregations in Italic Capitals. The Numbers of Members include the Children and, with very few exceptions, refer to the year 1822.

### ON THE CONTINENT OF EUROPE.

#### IN UPPER LUSATIA.

HERRNHUT,	between Loebau and Zittau, begun 1722.—1009 Members.		
NIESKY,	near Görlitz,	— 1742.—	554 —
KLEINWELKE,	near Bautzen,	— 1751.—	361 —
GNADAU,	County of Barby, near Magdeburg,	}	— 1767.— 211 —

#### IN SILESIA.

GNADENBERG,	Principality of Jauer, near Bunzlau,	}	— 1743.— 295 —
GNADENFREY,	Principality of Schweid- nitz, near Reichenbach,		
GNADENFELD,	Principality of Oppeln, near Kosel,	}	— 1780.— 358 —

\* In stating the number of Members, the author can vouch only for a near approximation to the actual number in each place, as he could not in every instance rely on the accuracy of the Returns. In the Reports from some of the Societies they were entirely wanting:

NEUSALZ,	Principality of Glogau, town of Neusalz,	} begun 1744.— 269 Members.
BERLIN, with RIXDORF,	} Prussia,	— 1744.— 274 —
NEUWIED,	Town of Neuwied on the Rhine,	} — 1750.— 388 —
EBERSDORF,	Voigtland, County of Lo- benstein,	} — 1746.— 234 —
NEUDIETENDORF,	Duchy of Gotha, near Erfurt,	} — 1742.— 310 —
KOENIGSFELD,	Duchy of Baden, between Hornberg, and Rothweil,	} — 1807.— 162 —
CHRISTIANSFELD,	Duchy of Sleswig, between Kolding, & Hadersleben	} — 1772.— 582 —
ZEIST,	Netherlands, Province of Utrecht,	} — 1748.— 277 —
NORDEN,	East Friesland, Town of Norden,	} — 1743.— 29 —

## IN GREAT BRITAIN.

LONDON,	London, Fetter-Lane,	— 1742.— 196 —
FULNECK,	Yorkshire, near Leeds,	— 1744.— 524 —
BAILDON,	Yorkshire, near Bradford,	— 1816.— 234 —
GOMERSAL,	Yorkshire, near Leeds,	— 1755.— 171 —
MIRFIELD,	Yorkshire, near Huddersfield,	— 1755.— 149 —
WYKE,	Yorkshire, near Halifax,	— 1755.— 232 —
FAIRFIELD,	Lancashire, near Manchester,	— 1784.— 339 —
DUCKENFIELD,	Cheshire, near Ashton- under-Line,	} — 1755.— 160 —

<b>OCKBROOK,</b>	Derbyshire, near Derby,	begun 1750.—	187 Members.	
<b>BEDFORD,</b>	in the Town,	— 1745.—	152	—
<b>WOODFORD,</b>	Northamptonshire, near Daventry,	}	— 1796.—	194 —
<b>BRISTOL,</b>	in the Town,			
<b>KINGSWOOD,</b>	near Bristol,	—	1755.—	50 —
<b>BATH,</b>	in the Town,	—	1765.—	114 —
<b>MALMSBURY,</b>	Wiltshire, in the Town	—	1748.—	64 —
<b>TYTHERTON,</b>	Wiltshire, near Chippenham,	—	1748.—	104 —
<b>LEOMINSTER,</b>	Herefordshire, in the Town,	—	1759.—	59 —
<b>DEVENPORT,</b>	Devonshire, formerly Ply- mouth-Dock,	}	— 1805.—	91 —
<b>HAVERFORDWEST,</b>	South Wales, in the Town of that name,			
<b>AYR,</b>	Scotland, in the Town of that name,	}	— 1778....	94 —

## IN IRELAND.

<b>DUBLIN,</b>	Dublin, Bishop-Street,	—	1750....	215 —
<b>GRACEHILL,</b>	Co. Antrim, near Ballymena,	—	1765....	660 —
<b>GRACEFIELD,</b>	Co. Londonderry, near Mag- herafelt,	}	— 1767....	224 —
<b>BALLINDERRY,</b>	Co. Antrim, near that Town,			
<b>KILWARLIN,</b>	Co. Down, near Lisburn,	—	1755....	37 —
<b>COOTEHILL,</b>	Co. Cavan, in the Town of Cootehill,	}	— 1765..	24 —

\* These two Congregations are at present served by one minister, residing at Ballinderry.

## IN ASIA.

SAREPTA, Astrachan, near Czarizin, begun 1764.— 449 Members.

## IN NORTH AMERICA.

## IN THE STATE OF PENNSYLVANIA.

BETHLEHEM,	in Northampton County,	begun 1741.— 625 Members.
EMMAUS,	near Bethlehem,	— 1762.— 141 —
NAZARETH,	near Bethlehem,	— 1744.— 350 —
SHOENECK,	near Nazareth,	— 1747.— 250 —
LITITZ,	in Lancaster County,	— 1757.— 429 —
LANCASTER,	in the City,	— 1749.— 380 —
PHILADELPHIA,	in the City,	— 1741.— 360 —
YORKTOWN,	in York County,	— 1755.— 225 —
* { BETHEL, HEBRON, MOUNTJOY, }	in Lebanon County,	— 1750.— 100 —

## IN THE STATE OF OHIO.

† { BEERSHABA, GNADENHUETTEN, SHARON, }	in Tuscarora County,	— 1799.— 352 —
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## IN THE STATE OF NEW YORK.

NEW YORK,	in the City,	— 1742.— 226 —
STAATEN ISLAND,	Richmond County,	— 1763.— 206 —

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\* Served by one minister.

† These three congregations are at present served by one minister.

## IN THE STATE OF RHODE ISLAND.

NEWPORT, in the Town, begun 1758.— 50 Members.

## IN THE STATE OF MARYLAND.

GRACEHAM, in Frederick County, — 1758.— 341 —

## IN THE STATE OF NORTH CAROLINA.

SALEM,	in Stokes County,	— 1766.— 450 —
* { BETHABARA,	} near Salem,	— 1753. }
{ BETHANY,		— 1760. }
		450 —
† { FRIEDLAND,	} near Salem,	— 1775.— 270 —
{ FRIEDBERG,		— 1773. }
{ HOPE,		— 1769. }
		500 —

## II. SOCIETIES.

*Note.*—The Residence of the Minister is first mentioned and next the District in which he labours, after that, as far as could be ascertained, the year when the Brethren began their labours, and lastly the number of Members in each Society. As the Author could not obtain correct Returns from *all* the Societies for 1822, he has made use of a generally accurate List for 1824.

## IN GERMANY AND PRUSSIA.

BERTHOLSDORF,	in the vicinity of Herrnhut,	} — 1722.— 616 —
	as far as Dresden,	
NIESKY,	vicinity of Niesky,	— 1742.— No Return.
LIMBERG,	Lower Lusatia,	— — 480 —
BERLIN,	Berlin, Potsdam,	— 1737.— 357 —

\* Served by one minister.

† Served by one minister.

KOENIGSBERG,	Koenigsberg, Danzig, Elbing, } Gumbinnen,	begun — — 200 Members.
NEW DRESDEN,	District of Netz & Warthebruch —	1798.—1513 —
GNADAU,	Brandenburg, Mecklenburg, } Pomerania,	— 1770.—1640 —
NEUDIETENDORF,	Thuringia, Hesse, Franco- } nia &c.	— 1742.—15000 —
EBERSDORF,	Voigtland, Gotha &c.	— 1742.—1900 —
BRESLAU,	Lower Silesia,	— — 600 —
BRUNSWICK,	Brunswick, Hanover &c.	— — No Return.
BREMEN,	vicinity of Bremen,	— — 90 —
NORDEN,	East Friesland,	— 1743.— No Return.
NEUWIED.	Palatinate, Wetteravia, } Frankfurth, Lower Rhine,	— 1750.— 520 — (very incomplete.)
KOENIGSFELD,	Upper Wurtemberg,	— — 9900 —
—	Lower —	— — No Return.

### IN SWITZERLAND AND FRANCE.

BASEL,	Town and Canton of Basel,	— 1740.— 900 —
BERN,	Cantons of Bern and Argau,	— — 1157 —
ZURICH,	Cantons of Zurich and Shaf- } hausen and in the Grisons }	— — 490 —
MONTMIRAIL and } MOUTIER,	French Switzerland	— — No Returns.
ST. HIPPOLITE,	South of France,	— — No Returns.
STRASBURG,	Alsace,	— — 117 (incomplete)

### IN DENMARK, NORWAY AND SWEDEN.

ALTONA,	in Altona, Hambro' & vicinity —	1760.— 150 —
COPENHAGEN,	the City and environs,	— 1727.— 274 —

CHRISTIANSFELD,	Duchies of Sleswig & Holstein, begun 1771.—	1096 Members.
SHIERN,	Jutland and Fuhnen,	— — 336 —
CHRISTIANIA,	Christiania, Dramen &c.	— 1737.— 68 —
KNISSLAND,	Wandsøe and vicinity,	— — 186 —
CARLSCRONA,	Bleckingen, Shonen &c.	— 1741.— 221 —
GOTHENBURG,	City and Neighbourhood, } including Stockholm, }	— — 380 —
UDDEWALLE,	Uddewalle, Toarp &c.	— — 170 —

### IN THE RUSSIAN EMPIRE.

NEUWELKE, WEBERHOF, BIRKAU, LINDHEIM,	} in Lettonia,	— 1729.—12,300 —
DORPAT, ERRESTFER, BETHEL, near HELLARUM, HAPSAL, LIEBWERTH,	} Esthonia,	— 1730.—23,800 —
JÖÖR,	Islands of Oesel, and Dagoe,	— 1740.—3500 — — — 1600 —
ST. PETERSBURG,	in the City,	— 1734.— 100 —
SAREPTA,	Colonies on the Wolga,	— 1779.— No Returns.

## III. MISSIONS.

*Note*—First are mentioned the Country and the year, in which the Missionaries entered on their labours; next follow in regular order the Names of the Settlements, or Stations, specifying the year when each was begun, the number of Missionaries and Converts, including in most cases the baptized children and still unbaptized Adult Catechumens. The Names of Settlements are printed in Roman Capitals, and of Stations in Italic Capitals.

### IN GREENLAND 1733.

*(Among the Natives on the Western Coast.)*

NEW HERRNHUT, 1733, 6 Missionaries .. .. 371 Converts.



LICHTENFELS,	1758,	6	Missionaries	..	..	358	Converts.
LICHTENAU,	1774,	6	—	..	..	608	—

## ON THE COAST OF LABRADOR 1770.

*(Among the Esquimaux Indians.)*

NAIN,	1771,	10	Missionaries	..	..	170	Converts.
OKKAK,	1776,	9	—	..	..	256	—
HOPEDALE,	1782,	6	—	..	..	181	—

## IN NORTH AMERICA 1734.

*(Among the Delaware and Cherokee Indians.)*

FAIRFIELD,	1792,	3	Missionaries	..	..	160	Converts.
Renewed 1815.							
SPRINGPLACE,	1801,	3	—	..	..	11	—
OOCHGELOGY,	1821,	1	—	..	..	9	—

## IN SOUTH AMERICA 1738.

*(Among the Negro Population.)*

PARAMARIBO,	1767,	11	Missionaries	..	..	1388	Converts.
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## IN THE WEST INDIES 1732.

*(Among the Negro Population.)*

## IN THE DANISH WEST INDIES 1732.

In the Island of	}	NEW HERRNHUT,	1753,	6	Missionaries—	709	Converts.
St. Thomas,		NIESKY,	1753,	4	—	—1053	—
1732,							
In the Island of	}	FRIEDRNSTHAL,	1753,	4	—	—1933	—
St. Croix,		FRIEDENSBERG,	1771,	5	—	—1880	—
1734.		FRIEDENSFELD,	1804,	6	—	—2198	—

In the Island of St. Jan, 1741.	} <i>BETHANY,</i> <i>EMMAUS,</i>	1753, 5 Missionaries—	408 Converts.	
		1773, 6 — —	778 —	

## IN THE BRITISH WEST INDIES 1754.

In Jamaica, 1754.	} <i>CARMEL,</i> <i>IRWIN,</i> <i>NEW EDEN,</i>	1754, 4 Missionaries—	688 Converts.	
		1815, 2 — —	204 —	
		1819, 2 — —	739 —	
In Antigua, 1756.	} <i>ST. JOHNS,</i> <i>GRACEHILL,</i> <i>GRACEBAY,</i> <i>NEWFIELD,</i> <i>CEDARHALL,</i> <i>MOUNTJOY,</i>	1761, 6 — —	—7204 —	
		1782, 4 — —	—2768 —	
		1797, 2 — —	—1101 —	
		1818, 2 — —	—981 —	
		1821, 2 — —	—1632 —	
		1822, 2 — —	— No Returns.	
In Barbadoes, 1765.	} <i>SHARON,</i>	1767, 2 — —	—271 —	
In St. Kitts, 1775.		1777, 4 — —	—2079 —	
	} <i>BASSETTERRE,</i> <i>BETHESDA,</i>	1820, 3 — —	—1280 —	

## IN SOUTH AFRICA 1736.—Renewed 1792.

(*At the Cape of Good Hope, among Hottentots and Caffres.*)

GNADENTHAL,	1792, 14 Missionaries	.. ..	—1185 Converts.	
GROENEKLOOF,	1808, 10 — —	.. ..	—324 —	
ENON,	1818, 12 — —	.. ..	—220 —	

## IN RUSSIAN ASIA.

(*Among the Calmucs, begun 1767, Renewed in 1815, and suspended in 1822.—See Vol. II. p. 266—282.*)

Island in the Wolga near Sarepta.	} 3 Missionaries	.. ..	—22 Converts.	

## IV. BOARDING SCHOOLS.

In *Germany and Prussia*, at Herrnhut, Heidenrodorf, Niesky, Kleinwelke, Gnadenberg, Gnadenfrey, Gnadenfeld, Neusalz, Neuwied and Koenigsfeld. In *French Switzerland*, at Montmirail. In *Holland*, at Zeist. In *Denmark*, at Christiansfeld. In *Livonia*, at New-Welke. In *England*, at Fulneck, Gomersal, Mirfield, Wyke, Fairfield, Duckenfield, Ockbrook, Bedford and Tytherton. In *Ireland*, at Gracehill. In *North America*, at Bethlehem, Nazareth, Lititz and Salem. The Number of Pupils, whose Parents were in no connection with the Brethren's Church, was rather above than under 1400.

### *Recapitulation of Numbers.*

Members in the Congregations, ....	....	16,125
— in the Societies, ....	....	79,184
Converts in the Missions, ....	....	33,169
Pupils in the Boarding Schools, ....	....	1,400
Total ....		<u>129,878</u>

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IN order, as much as possible to condense the Indexes, the principal subjects have been classed under general heads, i. e. Emigrations, Persecutions, War, &c. The adoption of two Indexes will, it is presumed, be found a convenience. The pages in the first Index refer, without exception, to the first Volume. In the second Index the Volumes are marked I. and II.

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## ERRATA.

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### VOL. I.

- Page 63, first line, for, was the first known translation of the Bible into, *read*,  
was as far as is known, the first translation of the Bible *printed* in  
106, last line, for 1568, *read* 1560.  
118, third line, for, issued Letters, &c. *read* revived an old edict against  
them.  
243, line 15, for Holsetia, *read* Hohenstein  
295, line 32, for edition, *read* addition.  
298, line 8, for the, *read* a.  
369, line 14, after England *insert*, the English.  
line 15, for English, *read* Spaniards.  
395, line 28, for censor, *read* censor.  
396, line 24, for doctrine, *read* document.  
406, last line but two, after filled, *insert* with.  
409, line 9, for will continue, *read* still continues.
- 

### VOL. II.

- 54, line 4 from bottom, *read* Settlements.  
65, Sec. I. *dele* Visit of A. F. Nitzschke, &c.  
245, line 9, for four thousand eight, &c. *read* four thousand six hundred and  
eighty nine.  
line 12, for intinerate, *read* itinerate.

# NOTICE.

When the Volumes are bound, the ~~Prefix and Title of Contents~~ should be placed in the *first* Volume.













